

VOLUME 26 No. 4

APRIL, 1920

M. M. Kilpatrick #19  
655 So. 6 St.,  
8) San Jose, Calif.

# THE Bible Champion

Established in 1889

*Continues The Sermonizer, Student and Teacher, Preacher's Assistant,  
Preacher's Magazine, and Preacher's Illustrator.*

## CONTENTS

### ARENA

Spiritualism—The Crossing of the Red Sea—Are Scientists Pagans  
or Infidels..... 141—158

### THE CLUB

Hygiene for Clergymen—Teaching Radicalism to Children—Must  
the Old Testament Go?—The Evolution of Man—Cause of the  
War ..... 159—164

### THE SANCTUARY

The Resurrection Seal—The Resurrection at Joppa—Who Touched  
my Garments—Evils that Never Arrive..... 165—175

SIDE LIGHTS ..... 175—177

### PRAYER MEETING SERVICE

The Victory of Life—The Beautiful Life—Adorn the Doctrine—  
The King in His Beauty..... 178—179

### EDITOR'S WHAT NOT

League of Nations; their Inadequacy—Christianity with Christ left  
out—German Evangelicalism—Church Music; Wobbles—Looted  
Machinery; Honest Goods—Spiritual Discernment—A Holy  
Thief ..... 179—188

FRANK J. BOYER, PUBLISHER, READING, PA.

Price \$1.50 the Year    Canada \$1.65; Foreign \$1.75    Single Copy, 15 Cents



# THE BIBLE CHAMPION

*Official Organ of the Bible League of North America*

Formerly the American Bible League

An Organization formed to promote a true knowledge of  
the Bible and consequent faith in its Divine Authority.

*William Phillips Hall, President*

*Frank J. Boyer, Secretary-Treasurer*

FRANK J. BOYER, Managing Editor and Publisher, Reading, Pa.

Associate Editors: David James Burrell, D.D., LL.D., William H. Bates, D.D., Herbert W. Magoun, Ph.D., Luther T. Townsend, D.D., LL.D., G. Frederick Wright, D.D., LL.D.

Entered as Second-class matter, at the Postoffice, Reading, Pa., under act of March 3, 1897

**Important Instructions:** All mail should be addressed to, and all Money Orders and Drafts should be made payable to, Frank J. Boyer, Reading, Pa.  
**Change in Address**—It is very important that Old as well as New address be given. Always allow at least 10 days to make a change.

**Expirations and Renewals**—Your subscription expires with the month and year printed on your Address Label. When renewing please state that your remittance is for a **renewal**. We receipt new subscriptions by starting the magazine, and renewal subscriptions by changing your address label. A subscription blank enclosed in your magazine indicates your subscription has expired, and we earnestly solicit your prompt renewal.

**Discontinuance**—We find that many of our subscribers preferred not to have their subscriptions interrupted in case they fail to remit before expiration; therefore, by authority of the U. S. Post-office Department, we can extend reasonable credit when necessary, and all subscribers are **expected to notify us** to stop magazine if it is no longer desired.

## A Sermon by Mail

At the Marble Collegiate Church, Fifth Avenue and Twenty-ninth Street, New York City, printed copies of

### Dr. David James Burrell's Sermons

are gratuitously distributed at the evening service every Sabbath (usually about 35 issues per annum), from October to June, inclusive.

For the convenience of persons wishing to receive the sermons weekly, a mailing list has been established, to which names may be added at any time by the payment of one dollar to cover postage and mailing for one year from date of receipt.

Subscriptions and requests for specimen copies should be sent to Miss Mercé E. Boyer, 1 West Twenty-ninth Street, New York City.

## Bound Sermonizer Volumes

Every volume of The Sermonizer, a Homiletic Magazine, contains an invaluable collection of Homiletic material for the Minister. Volume 1 is now sold out, but we can still supply all Bound Volumes from 2 to 8, though several of these editions are almost sold out. All are bound in beautiful silk cloth, uniform, and each contains a complete Table of Contents.

Volumes 2 to 7 contain an average of 380 pp. each, and sell at \$1.75 per volume, prepaid. Volume 8 contains 488 pp. and sell at \$2.25, prepaid.

FRANK J. BOYER, Publisher

## CHURCH FURNITURE

Pews, Pulpits, Chairs, Altars, Book Racks, Tables, Desks—**EVERYTHING**. The finest furniture made. Direct from our factory to your church. Catalog free.

DeMoulin Bros. & Co. Dept. 79. Greenville, Ill.



## An Unusual Opportunity

Our readers are familiar with the writings of Dr. Luther T. Townsend, who has published many Books and Pamphlets of note.

We were fortunate to procure the ends of editions still on hand and will offer what we have at the unusual price of

### 3 Pamphlets for 25c, prepaid,

any 3, assorted or same. After what we now have are sold these Pamphlets will be out of print and there will be no other editions printed. Make your selection at once.

### New Theology only Bubbles

### Bible Inspiration

### Paul's Cloak, or, Consecration

### Collapse of Evolution

Do not delay ordering and then regret when editions are sold out—some of these pamphlets and books will be sold out quickly.

## Bound Bible Champion Volumes

Volume 24 of BIBLE CHAMPION is made up of six numbers (Jan.-June) of The Sermonizer, and six numbers (July-Dec.) BIBLE CHAMPION, and contains 504 pp. This volume—Vol. 24—1918—is bound in beautiful silk cloth, uniform with Sermonizer Bound Volumes, and sells at \$2.25, prepaid. Vol. 25—1919—\$2.25, prepaid.

Reading, Pa.



# THE BIBLE CHAMPION

*Official Organ of the Bible League of North America*

Volume 26

APRIL, 1920

No. 4

## The Arena

### Spiritualism

#### Claims Considered--Evidence Estimated--Proofs Probed

BY WILLIAM H. BATES, D.D.



O the Incarnate and the Discarnate have commerce? Do humans, embodied, living on the earth, and humans, disembodied, who have entered the spirit world, have communication with each other?

The tremendous harvest of death occasioned by the world war and by the greater ravages of the "flu," to say nothing of other diseases, has given to the question of intercourse between the living and the dead—great as it was before—a vastly increased interest and importance. Waves of Spiritism are sweeping through and around the world. And the visit of Sir Oliver Lodge, of Birmingham, England, the eminent scientist, who alleges conscious contact with his war-victim son Raymond, has given, in this country, an added increment to their force. One who all day watched the sales in the bookshop of the Wanamaker store in New York, found that four of every five books sold over the counter had something or other to do with spiritualism. Inquiry at the New York public library showed that demand for literature of this nature far exceeds the greatest call the library ever had before for any single line of publication. Faculties of educational institutions are becoming alarmed. In one university ouija boards are said to be more plentiful than Bibles, and two girl undergraduates have been driven to nerve specialists in a dangerous state of collapse because of nervous strain induced by necromancy.

The claims in behalf of spirit communication and other spiritualistic phenomena—too numerous and patent to be ignored or denied—call for careful consideration; the evidence offered and the proofs adduced need to be searchingly scrutinized and assessed at their true value. The "manifestations" must be rationally accounted for, so far as this is possible.

#### HISTORICAL.

Driving westward from the village of Newark, Wayne county, N. Y., along the right bank of Ganargua creek, we made, after about two miles, a turn northward from the main highway, and in a few moments arrived at an unadorned country school house where the writer was to address a Sunday-school that Sunday afternoon.

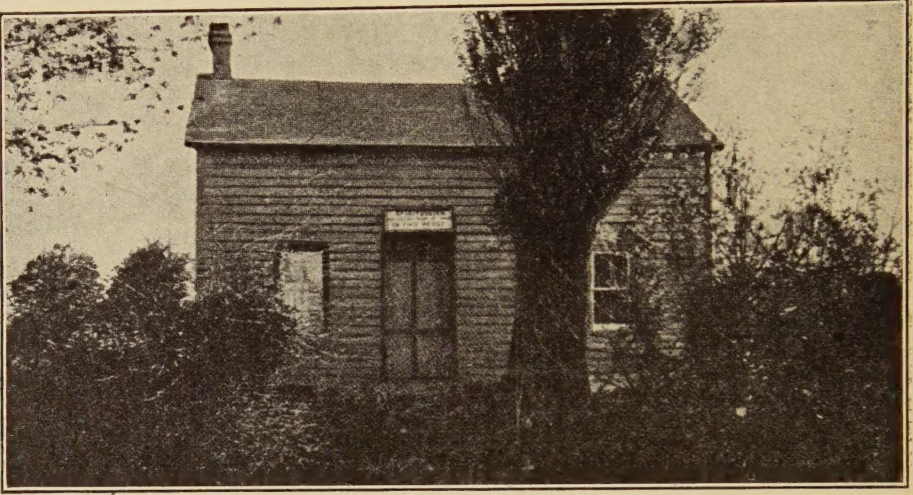
At the corner where we turned, the only house near was a little plain, one-story, frame cottage, about 20x24 feet, that stood with side to the main road, a door in the center of the house, a window on either side of the door, and above it was a white wooden sign on which was painted, in black letters, this legend: "Spiritualism Originated, Mar. 31st, 1848, in This House."

This cottage has been removed to Lily Dale—a mixture of spiritualistic summer resort, campmeeting, and Chautauqua—about forty miles south of Buffalo, N. Y., where it is regarded as a shrine of spiritualism.

Coming to live in this house was John D. Fox, wife, and two daughters, Catharine, then nine years old, and Margaretta, three years older. It is claimed that from the first unusual noises were heard, sometimes the disturbance being kept up all night. They thought the place haunted. The girls began to inves-



tigate. They invented a system of communication through the rappings they heard, by which it was spelled out that a man thirty-one years old had been murdered there several years before, the remains being buried in the cellar, and that it was his spirit who was making the nocturnal disturbances. Digging did not discover any remains then, but human bones were found there in November, 1904, *i. e.*, 56 and a half years later; and it does not appear that they were decayed bones either.



Spiritualism originated March 31, 1848. in this house, Newark (Hydeville) N. Y.

The tale of these doings was quickly spread abroad and produced great excitement. An older Fox daughter, Mrs. Anna Leah Fish, of Rochester, N. Y., came down to investigate. The outfit—the Fox family, ghost and all—was removed to Rochester, and the rapping manifestations were thenceforth known as the “Rochester Knockings.”

The story of the development of these so-called spiritual phenomena, under the shrewd management of Mrs. Fish, recounted with such circumstantiality of detail and appearance of verisimilitude as almost to compel credence; the mystification of both private and public committees of professional truth seekers; the searching tests that were instituted by investigators; the intense popular excitement that was produced throughout the country and extending to other lands; the immediate and rapid growth of the cult—all this would be an interesting tale to retell, but it is hardly worth while now, from the fact that the “stuffing” has all been knocked out of it by Mrs. Kane—Margaret married Elisha Kent Kane, the arctic explorer—coming to Rochester in her advanced age, five years before her death, which occurred March 8, 1893, and at a great public meeting exposing the whole thing and confessing fraud. And she ought to know! There were indeed “raps,” but instead of being made by “spirits,” they were made by cracking the joints of the Fox sisters’ fleshly toes! That is all there was of it.

At this early, or Rochester stage of development of spiritualism, I do not hesitate to pronounce the whole thing a foxy fraud—a fraud only surpassed by that of the professed finding of the golden plates of the Mormon Bible some six or eight miles distant, which Joe Smith declared to be a hoax—as it certainly was—but, as he said, “I’ve got the fools fixed and I am bound to carry out the fun.” Thus only a few miles apart in point of space and eighteen years apart in point of time, there were begotten the two biggest frauds of the centuries—Mormonism and Modern Spiritualism. If, in the Great Assize, counties are to be called before the heavenly judgment seat, Wayne county, N. Y., will have a good deal to answer for!

A word as to the modernity of spiritualism. A spiritism has pervaded all ages and nations. In that admirable little mission-study book, Mrs. Montgomery’s “*Christus Redemptor*,” it was shown on pages 202-3, how Animism and



Spiritism belonged to the dusky aborigines of the Pacific Islands. Necromancy—consulting the dead—has had a historic descent, for it has come down through the centuries to the present time. St. Jerome, 150 years after Christ, mentions invocations of the spirits; likewise Lactantius in the third century. This appears all along, and as late as the close of the fifteenth century, we hear of public schools of necromancy in existence in Seville, Toledo and Salamanca, in caverns and other subterranean retreats, the entrances to which Isabella caused to be securely walled up. Appleton's Cyclopaedia ends its article on Necromancy with these words: "The latest form of necromancy will be treated under the head of Spiritualism." That is it exactly: Modern Spiritualism is the latest form of that old necromancy. It is hoary with age; it is old as history. Instead of being a new religion, it is simply the old spiritism adapted to the present time. And what the "spirit" is, we may see farther on.

#### DEVELOPMENT.

Soon rapping, table tipping, and other physical manifestations, advanced to the trance speaking stage. Eight years after this spiritualism was set agoing, I first (1856) came into personal contact with the cult. In the academy where (Pulaski, N. Y.) I began to prepare for college, were two schoolmates who were trance-speaking mediums—I heard them speak many times at seances.

The theory was that a spirit from the other world would drive out the medium's spirit, use his body, and depart when the purpose of the obsession was accomplished, the expelled spirit returning to its own habitation.

One of the young men, M—, was a hair-brained, bombastic fellow, who could lecture on phrenology or almost any other subject with equal plethora of words and paucity of ideas. One night I heard speak through him what purported to be the spirit of Henry Clay. I was greatly amazed at the medium's exalted and inflated utterances. It was noticeable that what he said was always quite consonant with the capacity and content of the mind of some one there present, except on one occasion. This was in the hot times preceding the Civil War. One night he got off some villainous Democratic secession doctrine, much to the disgust of the loyal Republican men there. They thought some bad spirit had got hold of him. But the day before I found on the walk back of the academy, below the open window of a third-story room which M. occupied, a copy of the New York Day Book, the rankest copperhead sheet in all the country. Sentiments he uttered were just what were in that Day Book. The milk in that cocoa-nut was accounted for. The "spirit" assumption received a tremendous setback in my investigating mind.

The other medium, S—, was a careful, candid, honest, reliable young man, who commanded the respect and confidence of all who knew him. His fine Civil War record and his genuine worth led his fellow citizens to honor him with a county political office. M would go off into a trance as easy as could be, but the "control" sometimes had a pretty tough tussle to get possession of S. One night after a rather strenuous performance, staying with him all night in his home, I told him many things he said, but he had not the slightest recollection of a single one of them. That he was practicing any deception or fraud is, to me simply unthinkable. He did not know what had possession of him; he would not affirm that it was a spirit. This, however, transpired later; a man present knew all the story he told.

I was greatly mystified at the time, but I did not see anything that was proof of the spiritualistic claim. There came into vogue the explanation contained in the phrase *en rapport*, a term much used by the Mesmerists: two minds coming into touch with each other and one receiving from the other. Pretty much the same is intended by the modern psychological phrase, "thought-transference." That would account for all I heard in those seances. And I am not alone in my judgment. Says Dr. John D. Quackenboss, in his "Hypnotic Therapeutics:" "The author of this volume has never heard a spiritistic medium say anything that was not readily comprehensible on the theory of thought-transference" (p. 327).

In the Rev. Dr. J. M. Ludlow's latest and altogether charming book, "Along



the Friendly Way," he tells in chapter nine, "Some Mysteries," of going with his physician to test a stranger doctor who was reputed to have the gift of "second sight," the case submitted being that of the clergyman's own son. At once, without any information being given, the doctor diagnosed the sick lad's ailment precisely as it existed in the minds of the two visitors. Indubitably an instance of thought-transference. A manifest psychic, he disclaimed clairvoyance, but said, "I am the telepathic victim of any and everybody that visits me. I can't help thinking their thoughts about themselves" (p. 224). Thought-transference, telepathy,\* may be a complete solution of the problem and phenomena of spiritistic trance speaking.

#### SPIRITUALISTS AND EVIDENCE

Next to Daniel Douglas Home (1833-86), the Robert Houdin (consummate conjurer) of the mediumistic craft, probably the most effective propagators of spiritualism were the Davenport Brothers, whose mysterious and marvelous feats were alleged to be wrought by spirits through them. The Snell Brothers, of Watertown, N. Y., got on to their tricks and became able to work the Davenport program from A to Z. In my parish (Waverly, N. Y.) I saw the Snells, on a public stage, tied up so tight by a chosen committee that it seemed as though they would never get loose either in this world or the next. Hardly had the doors of their cabinet been closed upon them when a bell began to ring inside and was presently tossed through a diamond hole near the top of the door, out upon the platform. In a few minutes the doors burst open and they came out upon the stage dangling the ropes with which they had been tied. One of the prominent spiritualists was given a private seance, and after overwhelming demonstration by sight, touch and prolonged examination, he stated in public that the Brothers unloosed themselves solely by their own craft and skill; and yet, a few hours afterward, no contrary evidence being meanwhile afforded, he denied his statement and affirmed that it was spirits who unloosed them. What can proofs do for such a mind? And there are others.

Robert Dale Owen, twice elected to Congress from Indiana, and twice a representative of our government abroad, a gentleman of great learning, wrote in 1874: "I am thoroughly convinced of the truth of Spiritualism." He became its champion and wrote books in its behalf,—"*Footfalls on the Boundary of Another World*," and "*The Debatable Land*." The famous Katie King "spirit," even more than the Fox sisters and Mrs. Fay, seems to have clinched his convictions to certainty. His descriptions of her beauty and loveliness created a great sensation. He said, "I have seen the materialization of the spirit of Katie King more than twenty times. I have held her hands and kissed her." With all his learning and power of acute discrimination, he seems not to have been able to distinguish a fleshly flavor in her spiritual osculations; yet, when a little later he and Dr. Childs attended another seance, the Katie King "spirit" was found to be the body of a comely young widow concealed in a bolster in the bed! This expose upset the mind of Dr. Owen, and he went insane, and shortly after, so disappointed was he, as a result he died.

In the pro-and-con syndicate articles exploited by the Metropolitan Newspaper Service, on "Do the Dead Communciate With the Living?" the eighth, Feb. 15, 1920, by Sinclair Lewis, illuminatingly exhibits his investigations at Lily Dale, and the greedy gullibility he witnessed would be almost incredible were it not so patent and so common. The minds of many spiritualists seem as immune against the convincing power of sane and valid evidence as the mind of a Christian Scientist.

#### SPIRITUALISM AND THE BIBLE.

The spiritualists, not knowing that the Snell Brothers were to make an expose—their coming had been endorsed by a ghost, at a seance!—had procured the reputed champion lecturer of the cult, to "sweep the town" as they said. He challenged the clergy to a debate in which he would vindicate Spiritualism from the Bible. But after the Snells, the mouth of the town was stretched from ear to ear laughing at spiritualism, and the lecturer departed without speaking his piece.



The situation was filled with too profitable possibilities not to be turned to serious account. Under date of Jan. 26, 1873, my wife's diary has this entry: "Will preached on spiritualism in the evening to about a thousand people, some having to be turned away." It was shown that the Bible presents two kinds of spiritualism: one of God, the other not. The one He approves, the other disapproves and has placed it under the ban with severest censure and penalty. (See Deut. xviii and elsewhere.)

Of the first kind there are: 1. Cleromancy, where God makes known His will in the use of the lot; 2. Oneiromancy, revelation by dreams; 3. The Urim and Thummin; 4. Phonomancy, or the Bath-Kol, where God made known His will by direct vocal communication; 5. The Oracles; 6. The Angelic Voice, as in the case of Abraham on the mount of sacrifice; and 7. Prophecy.

Of the second kind: 1. "An observer of times," under which head come astrological prognosticating, and Bibliomancy or divination by books; 2. "An Enchanter," under which head come Cylicomancy, or divination by a cup. Ornithomancy, or divination by the flight of birds. Ophiomancy or serpent charming; 3. "A witch;" 4. "A charmer;" 5. "A consulter with familiar spirits;" 6. "A wizard," and 7. "A necromancer."

True it is that the Bible presents two kinds of spiritualism, one of God and the other not, and I unhesitatingly affirm that where you find mentioned in Scripture a supernatural spirit-manifestation in which the spirit is not the Holy Spirit, it is either a deception or diabolism; and I believe diabolism to be about the only real thing in the reprobated spiritualism of the Bible.

This campaign against spiritualism was long remembered, and several years afterwards an incident was sent me that was thought to be too good to keep and that I ought to have. A prominent spiritualist whom I knew died and went—well, somewhere. According to the story, they had up his spirit one night at a seance and he was put through a course of catchism as to conditions in the next world. To the question, "How do you like it over there?" he is reported to have answered: "For climate give me heaven, but for society give me hell every time." I have read in Scripture something to this effect: "And being let go, they went to their own company" (Acts iv. 23).

#### INVESTIGATION.

An editorial in a Rocky Mountain newspaper, on "A Spirit World Ambassador"—the reference being to the coming of Sir Oliver Lodge to this country—said: "No one can deny the existence of a field of vast interest and importance which justifies exploration," and "We would, indeed, be glad to see them"—Sir Oliver Lodge and Conan Doyle—"joined by men of even greater attainment and fitness for this particular sort of research." And Dr. James H. Hyslop "urges that a laboratory be established for thoroughly controlled research into the so-called 'supernatural'."

The investigation that the newspaper suggests has already been made, and that, too, by men than whom perhaps there were and are none other better qualified for the undertaking. This reference is to the work of the Seybert Commission.

Henry Seybert was an enthusiastic believer in spiritualism, and shortly before his death he presented a large sum of money to be used in investigating it. The committee consisted of ten learned men, not posing as "experts" though its chairman, T. R. Hazard, being a spiritualist. They began their work in 1884, which continued four years, and here are their findings:

1. That Spiritualism is fraudulent.
2. That all slate-writing and spirit photography are performed by legerdemain.
3. That spirit manifestations and materializations are not genuine.
4. That mediums are opposed to critical tests.
5. That there is no evidence that mediums are under the influence of departed spirits.

It may well be queried whether any competent investigation now would



reach any differing conclusion. One has but to read the book, "Behind the Scenes with the Mediums," by David P. Abbott, and published by the Open Court Company, of Chicago, to become utterly skeptical as to there being any honesty in any so-called spiritual phenomena.

Still further. In the winter of 1907-8 there was published in the papers a series of syndicate articles entitled "Facts, Fads, Fallacies, Dealing with Personal Magnetism, Telepathy, Psychology, Suggestion, Hypnotism, and Spiritualism," by Edward B. Warman, A. M., who is styled an "Eminent Psychologist and Hygienist." He says: "After a thorough and unbiased investigation extending over more than a quarter of a century, an investigation including every phase of Spiritism extant, I have been led, step by step, to the following conclusions, viz.:

"1. I believe in the alleged phenomena of Spiritism but not in the alleged cause.

"2. That every true manifestation of Spiritism may be accounted for upon purely scientific grounds.

"3. That the phenomena are not due to or ever dependent upon outside intelligences.

"4. That there is no valid evidence whatever that spirits of the dead have ever communicated in any manner with the living.

"5. That not all spirit mediums are frauds, but all spirit mediums that are not frauds are self-deceived when attributing either their power or information to spirits of the dead.

"6. That clairvoyance and clairaudience are legitimately within the sphere of psychic phenomena, but are wholly independent of disembodied spirits.

"7. That premonitions and impressions are God-given gifts to all His children."

The psychic domain—which includes telepathy, trance, clairvoyance, clairaudience, hypnotism, telekinesis, thought-transference, mind reading, mental suggestion, and related facts—is all legitimately within the field of investigation, but why attribute the unknown, the occult, the strange, the marvelous therein to *spirits*? An incident in the spiritualistic trick-field will show the proneness—perhaps applicable to the psychic domain also—to attribute to spirits super-normal phenomena. One of the Snells filled his mouth with water, had a dab of flour put in each hand, went into his cabinet, and immediately a mouth organ was played. Coming out, he spat the water on the stage, and the clear-cut outline of the flour as he showed his palms to the audience demonstrated that his hands had not been opened. "Oh, the spirits did it," said the spiritualists, "a clear case." Not so. The young man told me how he did the trick. He held the harmonica between his two thumbs and played it with his nose! Perfectly easy.

Spiritualism has won much assent to and reception of itself by the mere fact that so many distinguished scientific men whose praises, as scientists, fill the earth—they are accounted experts in critical investigations—have accepted it. Surely, *they* must know, it is alleged. But really, bankrupting discount should be applied to their transactions. In June, 1910, a St. Louis special to the *New York Times*, by Horace Monroe Kanouse, a one-time medium, told "How I Fooled the Scientists." Kanouse says that scientists—the so-called "experts"—are the easiest persons in the world to deceive, and that it is easier to fool a dozen of them than it is to deceive six ordinary working men. Pinning faith to highbrows is precarious.

#### MEDIUMS.

Spiritualists have claimed Christ as a spiritual medium! The article on Spiritualism in the *Encyclopaedia Americana*, written by E. D. Babbitt, M. D., of the "Institute of Higher Science," Geneva, N. Y., speaks of "Christianity especially being one of the great revivals of spiritualistic influence." And in the article Hesiod, Homer, Zoroaster, Confucius, Lao-tse, Pythagoras, Socrates, Plato, Cicero, Swedenborg, Beethoven, Mozart, Raphael, etc., etc., are claimed as **spiritual mediums**! Really, in view of this claim, such power of appropriation might well make one apprehensive of the security of any of his possessions in the neighborhood of the Institute!



The trickiness of mediums has already been adverted to. The exposure of Madame Eusapia Paladino, the Neapolitan woman who was accounted "the greatest living physical medium," came as a paralyzing shock; but some quickly recovered. It was said that "her manifestations have converted the greatest scientists of continental Europe," among them such men as Flammarion, Lombroso, Morselli, and others of their rank. In England she captured Wallace, Myers, Oliver Lodge, and men of that stamp, but at sittings in Cambridge, it was reserved for Dr. Richard Hodgson, founder of the American Society for Psychical Research to detect and expose her frauds, and she was "officially discredited by the foremost psychical society in the world, the English Society for psychical Research, and among English speaking scientists was generally believed a daring and skilful impostor." And yet, as Mr. Rupert Hughes points out in his recent trenchant syndicate article, Sir Oliver, though admitting that she sometimes "fooled him," "went back to Paladino still trusting—absolutely still trusting her." That speaks well for Sir Oliver's amiability, and—and——!

In the *Denver Republican* (Jan. 11, 1909) was a story of the much-traveled J. G. Leonard, who had gone around the globe eight times, investigating, exhibiting, and lecturing upon psychic phenomena, and appearing before the crowned heads of many countries. It was said: "While Mr. Leonard can move tables by laying his hands upon them, give materialization of the dead as an ordinary clairvoyant, he says that these things are all tricks and that there is no such thing as holding any sort of communication with a person who has passed out of this world." The mediums are a suspicious and suspected lot. The confidence that they have proved themselves worthy of, is a minus quantity.

#### MANIFESTATIONS.

Under this head may be put *all* the phenomena for which spiritualistic claims are made. Materialization, table-moving, rappings, slate-writing, mind-reading, and the acts of the mediums generally, have been duplicated by men who lay no claim whatever to the supernatural.

Mr. Hereward Carrington, who brought Mme. Paladino to this country in 1910 and supervised her movements, in his "The Physical Phenomena of Spiritualism"—a book written without preconceived notions on the subject either way, and with the aim to get at the facts—allows that ninety-eight per cent. of the manifestations he witnessed in his life-long study of the subject are fraudulent and that only about two per cent. are genuine; and yet he does not concede that in two per cent. any communication between the living and the dead is established. Two per cent. of reality, if it be reality, in partnership with ninety-eight per cent. of fraudulency, seems to be in pretty bad company!

Professional prestidigitators have publicly offered to imitate all the so-called marvels of Spiritualism, without the slightest pretense of spiritual intervention. Indeed, Mr. Leonard says: "I will give \$1,000 to any charitable institution in the state, or to any one else who can give any manifestation or do any clairvoyant or medium trick that I cannot duplicate in the same room and then explain exactly how it is done. And it is always done upon natural laws." Numerous such challenges have been made, and no doubt it is wise discretion, on the part of mediums, that has dictated non-acceptance.

*Levitation.* But there are phenomena that cannot be so summarily dismissed. Take for instance the phenomenon of Levitation, *i. e.*, bodies floating in mid-air without any human touch. The proof of plentiful occurrences of this sort, as in the case of Home, appears to be indubitable. Let us frankly admit the genuineness of them all. But why attribute them to spirits?

That there is a kinetic (motor) power in some persons to effect such manifestations has been amply demonstrated. Years ago Count Agenor de Gasparin instituted conditions in which physical manifestations were produced without physical contact. He "scouted the idea of the intervention of spirits in the movements he describes, and attributed them to a mental force capable of acting upon matter without the agency of muscular action" (*Universal Cyc.* xi. p. 65). When Eusapia Paladino was firmly held and muscular contractions in her body were



felt synchronous with the varying movements of the levitated table, and when, as Prof. Lombroso attests, "The weight of Paladino increases during the time the table is in the air exactly the weight of the table," there seems to be plainly required the inference that the medium and not an imponderable spirit is the party responsible for the performance. In all thought let there be divorcement between levitation and spiritualism.

*Materialization.* In a newspaper (Jan. 9, 1909) was an account of a psychic, Fred E. Foskett, who was put through tests at the home of Prof. James, in Cambridge, Mass. One who was present said: "He seemed to dissolve into thin air as we watched him. He was gone forty-one seconds and then materialized. It seems unbelievable, but it certainly seemed so. We hardly know what to think about it." There is no claim that this was done by any departed spirit.

Kellar, the magician, in the presence of a great crowd and under the glare of electric lights, said: "Watch me. I am going to spiritualize and then materialize." He began to fade away, became a ghostly apparition, a vanishing mist, and was gone. Shortly a shadow of him and then his form appeared, and finally he sat before them as at the beginning. He did not claim, but disclaimed, anything spiritual about it. Spirit apparently becoming matter is no matter.

#### MESSAGES.

Over and over again has been charged the intellectual jejuneness of the professed spirit communications from the other world. Those that I have seen—and I have seen many—approach the climax of vapidty and inaneness. Has one ever added to the stock of reliable human knowledge? As I read aloud "Thy Son Liveth," I said to one sitting near by, whose critical literary judgment I have many, many years had cogent reason to respect, "That bears the plain earmarks of fiction-production;" to which she readily assented. And I am confirmed in my opinion by afterwards seeing that *The Continent*, *The Outlook*, and the *Literary Digest* entertain the same estimate. And "Christine," the book of purported trans-mundane letters from Germany, also published during the war, should be put in the same class.

When Dickens was in this country, in 1867, he was induced to attend a Spiritual seance, he requested, upon invitation, that the spirit of the great English grammarian, Lindley Murray, be called up. When the medium announced possession of the goods, he asked: "Are you Lindley Murray?" The world renowned instructor in correct expression responded: "I are!" Dickens was not convinced of the claims of spiritualism. And it is reported that when the spirit of Daniel Webster was asked if he made any mistakes while upon earth, he replied: "I don't think I made any mistakes in my political life, but I made some in my dictionary"!

Lincoln's Gettysburg Address, his second inaugural, and his letter of condolence to Mrs. Bixby, will no doubt for all time to come be adduced as the most perfect specimens of English composition extant. For beauty of thought, simplicity of style, accuracy of expression, felicity of phrasing, I know of nothing that outranks them. I have a little volume of his literary output, entitled "The President's Words." Masterpieces! I have seen another volume claiming to be messages from him since his death. Judging by the difference between the two books, if in the other world there is an institution for imbeciles or the feeble-minded, Lincoln is surely in it! Dr. Babbitt, in his summation of the eight great achievements of Spiritualism, names as the sixth: "Spirit Communion Robs Death of Its Terrors." If I thought that, going out of life, I would get down to the level of these last alleged messages of Lincoln, it would add a new and unspeakable horror to my demise!

#### MORALS.

In an editorial in the Philadelphia *The Presbyterian* (Feb. 12, 1920), on "Sir Oliver Lodge Fails to Convince," it is said: "In all history, spiritualism always tends to descend into immorality. It keeps bad company, and sooner or later sinks into the depths of corruption."

I well remember that in the early years of spiritualism, its people, as a class,



were popularly esteemed of bad repute. To be sure, many worthy and respectable people, because of their longing for definite knowledge of the other world, or because of their desire to communicate with their beloved dead, became connected with them; but this connection was not very strong. These may not have been morally contaminated to any great extent, but the simon-pure spiritualist—those of the highest, or rather lowest, grade—were an unclean lot. Spiritualism and free love were synonymous terms. Said the notorious Victoria Woodhull, president of the National Convention of Spiritualists—the woman who had so much to do with the downfall of Theodore Tilton—“Yes, I am a free lover. I believe I have an inalienable right to change my husband every day if I like. I trust I am understood, for I mean what I say, and I say what I mean.” And at a national convention of spiritualists in Chicago, it was provided that “No charge shall ever be entertained against any member, and that any person, without regard to moral character, may become a member.” This certainly has an unsalubrious odor. But far be it from me to bring a railing accusation against the great body of Spiritualists of today, even though the cult—for the Philadelphia Editor’s allegation of “tendency” must be admitted—is more or less under suspicion.

#### DEMONISM.

The Greek word *diabolos*, translated “devil,” except thrice, is used in the New Testament 38 times, 35 times (always in the singular) referring to Satan; 3 times in the plural, once rendered “slanderers” (1 Tim 3:11,) and twice “false accusers” (2 Tim. 3:3; Titus 2:3); whence it appears from its use in the singular, that there is *one* Devil.

The word *daimon* (demon) is used 5 times, singular and plural, always in the Authorized Version translated “devil” or “devils.” *Daimonion* is used 60 times, singular and plural, and is always translated in like manner save once, when it is rendered “gods” (Acts 17:18). In the Revised Version, the American company of revisers very properly requested that the words *daimon* and *daimonion* be always translated “demon” as it should be; a request to which, unfortunately, the English company did not accede. (But the American Revision, published after the restrictive time limit had expired, gives the right translation.) And then there is the Greek word, *daimonizomai*, used 13 times, and always rendered, save twice, ‘possessed with a devil.’

Thus there is one devil, *ho Diabolos*, the Devil, Satan, and many devils or demons.

The Devil, or Satan, is an embodied spirit, as is plainly seen in the temptation of Christ in the wilderness (Matt. 4:1-11). The demons are disembodied spirits, but capable of taking possession of the bodies of others; although the Gadara porcine incident (Mark 5:11-13) indicates that they were not over scrupulous as to what sort of bodies they took possession of! In Luke 8:2 a woman is mentioned who had seven demons, and in verse 30 is a man who had a legion of them. In all cases of spirit-obsession in the New Testament, the possessing spirit is a demon.

Whatever spirit took possession of my school friends, if any took possession of them (which I doubt, with all respect to Henry Clay), I am compelled, lacking any other evidence, to believe was of the demoniac kind. Dr. P. B. Randolph, eight years a medium, in his book, “Dealings With the Dead,” says: “For seven years I held daily intercourse with what purported to be my mother’s spirit. I am now firmly persuaded that it was nothing but an evil spirit, an infernal demon, who, in that guise, gained my soul’s confidence, and led me to the brink of ruin.” *Ab uno disce omnes*—from one learn all. And Dr. Randolph continues: “Five of my friends destroyed themselves, and I once attempted it by direct spiritual influence.”

The ground is now laid for this conclusion: MODERN SPIRITUALISM IS DEMONISM PURE AND SIMPLE, *except what is deception and delusion.*

I am not unmindful of the voluminous—yea, volumes of—“evidence” produced in this country and in Britain to “prove” communication with the dead. In my own observations the evidence has been fatally defective. The Seybert



Commission, Mr. Warman, Mr. Leonard, and hosts of other investigators, utterly deny and challenge the so-called proof. In the artgravure section of a recent issue of the *Washington Post* is a spiritist exposing-picture with this letter-press: "Joseph F. Rinn exposing the work of the 'mediums,' shows how a 'spirit message' can be written in a dark room while the hands of the operator are held. He has offered \$5,000 to any one who will prove that there have been supernatural communications from the dead." It seems to be up to some one to bring forth rational and irrefragable proof.

With Mr. Warman, "I believe in the alleged phenomena of Spiritism, but not in the alleged cause," not in human spirits. A competent and sufficient cause for all that is not deception and delusion is—demons. The legions upon legions of demons amply account for the apparent ubiquity, everywhere, of satanic presence and power. The great generalissimo, Satan, works thus through his minions.

St. Paul warns the Corinthians against certain fair-seeming "deceitful workers" and says "no marvel; for even Satan transforms himself into an angel of light" (2 Cor. 11:14).

Rev. Russell H. Conwell, D.D., known the world over as a preacher, lecturer, educator—pastor of the Baptist Temple and president of Temple University in Philadelphia—was the occasion of great excitement in that city last December, when he gave forth accounts of alleged visits from his deceased wife. It should be allowed, surely, that the phenomena were veritable in appearance. Dr. H. C. Stanton gave in the *Philadelphia Press* of Dec. 30, a telepathic explanation sufficient to evacuate them of their spiritualistic content, but I submit that the visitations and all that occurred in them are rationally and satisfactorily accounted for by a demon transforming itself into "an angel of light" and simulating the angel wife. The visits of Prof. Hyslop's deceased wife, as alleged, published in 1910, are adequately explained in the same way. So, for all.

Thirty years ago there was great irruption into press and pulpit of the question, "Does Death End All?" That was the title of one of Joseph Cook's great lectures. The great objective of spiritualistic seeking is, so said, to obtain "scientific" evidence of the continued existence of the soul after what we call death. "And when they shall say unto you, seek unto them that have familiar spirits, and unto the wizards that peep and mutter: should not a people seek unto their God? on behalf of the living should they seek unto the dead? To the law and to the testimony; if they speak not according to his Word it is because there is no light in them" (Isa. 8:19, 20).

On the Mount of Transfiguration (Matt. xvii), talking with Jesus were Moses and Elijah, one having died fifteen and the other nine centuries before, in continued existence, both very much alive. This should settle the question once and for all. And it should also settle the question of the "soul sleepers" who believe in the unconscious sleep of the soul between death and the resurrection. The parable of Dives and Lazarus (Lk. 16:19-31) is to the same import.

When David said concerning his dead child: "I shall go to him, but he shall not return to me" (2 Sam. 12:23), the inference plainly is that the doors of the eternal world swing inward but not outward. Going there from earth, but no returning to earth.

\* \* \* \*

### Dr. Hamilton's Lectures

There are so many inquiries and requests concerning Dr. Hamilton's lectures that we take this method of assuring our subscribers that the BIBLE CHAMPION will publish as many of them as will be available. We now have two of these lectures and hope to begin publishing these in an early number.

We are also very glad to announce that all the MSS to complete Dr. Hamilton's very interesting Serial is now in our hands and a chapter will appear in the May number and thereafter a chapter each month to its conclusion.—F. J. B.



## The Crossing of the Red Sea

BY PROFESSOR H. W. MAGOUN, PH.D.



TRANSLATORS are human and fallible. They are more than that: they are sometimes short-sighted. If it were not so, the Authorized Version would hardly exhibit ten different Hebrew verbs rendered by the single English word "kill," and it certainly would not show a verb and fourteen other Hebrew terms or expressions rendered by the single English word "wall." If English did not contain such words as slay, slaughter, destroy, smite, murder, or such expressions as put to death, put to the sword, on the one hand, and such words as fence, hedge, bulwark, enclosure, rampart, defense, breastwork, battlement, parapet, fortification, or such expressions as a means of defense, a source of protection, on the other, it might be different.

To all appearance, elegance of diction counted for more than accuracy of rendering, when King James authorized selected scholars to translate the Scriptures. He probably expected a "scholarly" result, which would doubtless be taken to mean something that sounded schoarly, *i. e.*, something that was elegant or literary. He got it. There is a wonderful charm about the English of his version; but it is often possible to take that English in a sense quite different from the original meaning.

To my youthful imagination, the Red Sea was split in two. It stood up in walls on either side, a great company of people marched through the corridor thus formed, the fishes swam up to view the procession, and the people gazed at the fishes as we do in a modern aquarium; for all of which there is not the slightest warrant in the original Hebrew. The word rendered "wall" signifies a "protection," "means of defense," "enclosure." It implies nothing as to the physical form of that means of defense, and other passages show that "wall" is not an appropriate word to use in that connection.

It is, in fact, as inappropriate as "kill" is in the sixth commandment. If kill had been there, eating meat would have been a sin, because it involves the killing of animals, and "swat the fly" would have been the slogan of a sinner bent on breaking the law of the Almighty. Mosquitoes would have been protected by that law, and so would spiders, rats, mice, and snakes. In short, the injunctions of Buddha would have been completely sustained, and even worms would have been safe, no matter how destructive they might be.

The word actually used means "murder." That is a different matter, and we can continue to eat meat if it agrees with us. It does not with some. A long alimentary canal means autointoxication for meat eaters, and such a possession calls for abstemious use of a flesh diet. The sixth commandment does not prohibit it, and it does not prevent the destruction of noxious creatures.

As a matter of fact, also, the crossing of the Red Sea was an event which tallies perfectly with known scientific phenomena. The miracle consisted in the adjustment of natural forces to the needs of Israel at that particular time and place. It did not involve any violation of the so-called laws of nature, and it did not require any sort of an "impossibility."

In reality, it was made possible by a situation which was the direct outgrowth of that other discredited event, the Flood. The Flood took place. Incidentally, it left the ocean from two-hundred to two-hundred and fifty feet—it must have varied somewhat in different localities because of shifting land levels—higher than it is at present, because two continents had been depressed by the ice cap, two or three oceans had been elevated by the upward thrust of their weakened beds, a thrust due to the pressure exerted by the fearful load of the sinking continents, and the ice stored in glacial and other deposits had been melted. The cloud cap had also been dispelled, and that had added untold millions of tons of water to the thousands of billions (English notation, six places to a period) of tons that had first been evaporated from the sea and then deposited as snow and ultimately as ice upon the land.

A state of unstable equilibrium was the inevitable result, and in time the shifting water—now ocean and now ice in the ice cap—forced portions of the



two continents of North America and Europe downward until their lower strata were melted off and they sank rapidly. Something else had to give way upward. That something else was the depleted ocean bed, and the volcanic evidence still exists that it responded extensively to the forces applied beneath it.

There is no question as to the facts in the case, even if geologists have not linked them up together. They recognize the necessity of admitting a depression under the excessive load of ice. They also give the facts about the volcanic nature of all the oceanic islands. And, finally, they place their formation, as at present constituted, approximately at the end of the ice age, or else in the same general period. Why they have not seen the logical connection of the two, I do not know. It is only a question of putting things together, although the two and two this time may make twenty-two rather than the expected four. It is probable that they do.

The flood was produced by the resulting tidal waves. How great they were no man can imagine. Earthquakes in modern times have produced tidal waves fifty or sixty feet in height, as the one at Lisbon did, and they are as nothing in comparison. The evidence that such waves once went over the land is world-wide, and the Bible story becomes an absurdity the moment an attempt is made to turn it into the tale of a local occurrence. It is, indeed, a local description of events in Mesopotamia, which was "the world" to the Semites who transmitted the story; but it was also a catastrophe which involved the whole earth as well as the "world" of the Semites. That simple fact covers all the apparent contradictions and disposes of them effectively.

Raised beaches all over the world bear silent witness to an ancient level of the sea at a point from two-hundred to two-hundred and fifty feet above its present level, according to the amount of subsequent depression in portions of the land affected. Furthermore it is even claimed that enough ice is now deposited in the Antarctic regions to raise the level of the sea over fifty feet if it were only melted. The Arctic regions have another huge quality, and the glaciers of the world add their mite to the water held in solid formation and so kept from the sea.

All this storage of ice took time, and in the interval the ocean was gradually lowered. Finally, the time came when the melting icebergs and the dissolving glaciers balanced the yearly deposit of snow which turns to ice, and a state of equilibrium was reached. We are now living in that age; but it had not been reached in Moses' day, and the sea was still thirty feet or more above its present level. That changed the whole appearance of things, and the atlases of the ancients are less ridiculous than they now seem to us.

The Mediterranean, however, did not flow inland, apparently, any further on the north than it does at present; for a whole province has subsided beneath Lake Menzaleh since 500 A. D., according to some authorities, and that sea, therefore, may not have narrowed the passage into the Sinai peninsula, through which it was necessary to pass on the way to Palestine. The Red Sea, on the other hand, did flow further inland on the south, making a continuous arm of water from what are now the Gulf of Suez, Bitter Lake, and Lake Timsah, and that fact ancient testimony plainly substantiates, as is made apparent by atlases of good authorities. As a result, there was but a single passageway northward, and that was completely dominated by the hosts of Pharaoh.

Consider the situation. The Israelites started from Rameses and went some ten or fifteen miles almost due east apparently, to Succoth. Then they went on in the same general direction for about the same distance to Etham, which has been assigned to the northwest corner of Lake Timsah. From there they must either turn to the northeast and cross the narrow neck of land that separated the arm of water mentioned above from what are now the marshes of lake Menzaleh, an integral part of the Mediterranean today, but possibly dry land then, or else go southward into the desert. The latter course would put the long arm of the Red Sea between them and their destination, and it seemed foolish to go that way.

Now, the neck of land to the north was a place of vast importance. By it, invasions from the north and east had frequently been made into Egypt, and, being the only means of access to Lower Egypt from that direction, it was naturally



garrisoned. That may explain the fact that the home of Joseph and the Hyksos kings was at Zoan, a city only thirty or forty miles northwest of Etham. This consideration puts an entirely new aspect on the entire situation.

To go south was to enter a desert with water on one side, perpendicular ridges or hills on the other, and dry sand in front. It looked like sheer madness. To go north was to crowd the people with the women and children and all that they may have had in the way of flocks and herds, into a narrow stretch of land within striking distance of Pharaoh's garrison at Zoan. In that direction lay suicide. Ex-slaves in a mad flight would have no chance whatever when the chariots of the vengeful Egyptians were once turned loose upon them. At the command of Jehovah Himself they turned south and appeared to seal their doom.

That was how it looked to the Egyptians. There was no avenue of escape. To go that way was to starve. Moreover, it gave the Egyptians a chance for an attack in the rear with all that such an attack involves, and they made haste to take advantage of the situation. The strategy of Moses doubtless caused them to laugh with glee and to anticipate some rare sport with the fugitives. They got all the excitement involved in their expectations—and some to spare.

Now, it so happens that in our day the Suez Canal has been excavated in the two stream-beds that once joined the Gulf of Suez and Bitter Lake, on one side, and Bitter Lake and Lake Timsah, on the other. That canal, however, continues on through the elevated portion of land that once formed the highway to Palestine and Assyria. If it had ended, by any chance, at Lake Timsah, it would have reproduced, though at a lower level, the general condition that the departing Israelites now had to face.

Geological evidence can still be found there of the presence of water in those two channels at some time in the world's history. Raised beaches can also be found on the eastern shore of the Mediterranean and even in Egypt itself as far south as the pyramids. They are two hundred feet or more above sea level. This fact has been brought out effectively by Professor G. F. Wright in his "Scientific Confirmations of Old Testament History" (pp. 97-103). On the evidence adduced, he concludes that the land and water were, relatively, at a different level in Moses' day, in this region, from what would now appear on the surface of things, and that this part of the Red Sea was then thirty feet or more above its present level, so that it overflowed the land as already indicated. This is the testimony of a geologist.

It is the habit of geologists to speak of such phenomena as if the land itself had subsided in every instance. They never seem to remember that no land can subside, unless a hollow exists below it or some corresponding elevation occurs elsewhere to balance the disturbance. North America was once, relatively, a thousand feet higher in its northern part than it is at present; but that is no reason for supposing that it was actually that much higher, since the ocean bed simply had to be a corresponding amount lower to make such a condition possible. Its subsequent elevation is made evident by the oceanic islands and the various plateaus upon which those islands rest; for the islands are volcanic in origin and of late formation. Moreover, the bed of the Pacific is now said to be strewn with volcanic debris of all sorts, the origin of it being unknown. That ought to settle the matter.

If you still doubt, think a moment. The ice cap has been estimated at a mass containing from six to twelve million cubic miles of ice. All of it had to come from the ocean. If we compromise on eight million cubic miles and allow sixty-two pounds as the weight of a cubic foot of water, we shall get over thirty-six and a half quadrillion (American notation, seventeen places or digits) tons of water taken from the oceans and transferred to the two continents of North America and Europe—or rather to a portion of them.

Half of that amount would seem to be enough to produce a condition of unstable equilibrium between those lands and the sea. Moreover, in combination with the lack of plateaus in the ocean beds at that time—such a condition is necessarily postulated, if we are to account for the elevation of the two continents in a rational way—this loss of water would so lower the level of the sea



that all the continents would be either connected or but slightly separated from one another. That they were once in such a condition is an accepted geological fact. It can be explained on the basis now laid down.

The cataclysm resulting from a readjustment to bring about present conditions passes all human imagination. Enormous quantities of heat must have been released from the earth's interior, all glaciers must have been overcome and destroyed by the tidal waves, and the ice cap must have disappeared to continue a precarious existence as floating or stranded bergs in different parts of the world, until such time as the sun was able to finish the task begun by the waters. Subsidence cannot happen everywhere; but a vast uplifting of oceanic levels is entirely possible on the basis suggested, and an adequate explanation of the raised beaches of the world is thus provided for, since they appear to belong to the same general period. The Flood is also removed from the realm of myth and legend into the domain of science, and a reason for Red Sea conditions is likewise added.

Do you question the action of the wind in the matter? It has blown the valley of the Rhone dry twice, opposite the city of Geneva in Switzerland, by holding back the waters of the lake, and the dates are given as January 9, 1495, and January 19, 1645. On October 14, 1893, at Toledo, Ohio, the water was lowered six feet and eight inches by a gale, and at Buffalo, some two hundred and fifty miles away, it was raised five feet and five inches. Some give the depression at Toledo as seven feet and six inches.

The map of the Suez Canal Company, so says Professor Wright, "Scientific Confirmations of Old Testament History," p. 107, gives the greatest difference of water level at Suez as ten feet and seven inches. The cause of the difference is said to be the wind, since there is no true tide in the Red Sea. Conditions in the sea itself preclude tidal action. The water is blown back or urged forward, as the case may be, and a sand bar at Suez is sometimes thus exposed. In 1799, Napoleon, it is said, went out on that bar and nearly lost his life because the waters returned with a rush. It was not the crossing place.

Again, on the other side of the ridge leading to Palestine, a difference of level in Lake Menzaleh amounting to six feet was reported, at its eastern end, by Major-General Tullock of the British army. The water was lowered by the wind. Gales still affect water levels in this region, therefore, and they have ever done so. Ten feet and seven inches at Suez suffices for our needs, and it only remains to show how and why.

It was an easterly wind. But easterly winds began in the northeast, and a real northeaster is something to be remembered. The Portland went down in a northeaster in 1898, and men talk about it yet. The power of the gale is therefore easily understood. There are other things that are more difficult to comprehend. The trend of the water course affected was about half way between due north and northwest. In other words, it was north northwest (NNW), as the compass has it. The direction varied; but it averaged about as given. That means an angle of approximately twenty-two degrees from a north and south line. But—the two connecting channels ran nearly north and south, in each instance, for their entire length. They were only eight or ten feet deep.

A northeaster would, therefore, blow across them at an angle of about forty-five degrees, while it would make an angle of approximately sixty-five degrees with the general trend of the entire arm of the Red Sea. Twenty-five or thirty degrees are thus left of a right angle, even in the most unfavorable conditions that can be postulated. They represent an extremely important element in the resulting component of forces.

As all physicists now recognize, the oblique stroke is the most effective stroke in nature. The fish's tail, the bird's wing, the ocean liner's propeller, the fisherman's oar, the sail of the close-hauled yacht, the wing of the airplane, and other things of a similar sort, all utilize such a stroke. By it, ice boats sail forty miles an hour in a twenty-mile wind. The nearer they can point into the teeth of the wind the faster they go, within limits; for the speed of the boat is added in a measure to that of the wind, and the sail pressure is increased in proportion. The yielding of the boat in gathering increased speed offsets the increasing pressure



after a fashion, and the process continues till a balance is struck between the opposing forces.

A wind dead astern means a slow speed in sailing, and the same principle applies in the case under consideration. A north wind would not have worked so fast or so effectively. The increment of a steady pressure would have been lacking. With an oblique wind, that increment is always on the job, contributing its assistance without ceasing, until a balance of forces is obtained. The same thing occurs in a turbine engine, and interruptions in the steam jet are necessary in some such engines to prevent them from gathering speed sufficient to tear them to pieces. That is why they have a "governor" as some other engines do.

It is not likely that an angle of even sixty degrees is too large an estimate in the Red Sea matter, since the lay of the land in such that the wind would be crowded southward and the angle reduced. On the other hand, the open water, on which the greatest pressure would be exerted, would offset that advantage by its more westerly direction. This would be especially true at the narrow lower end of Bitter Lake, where a turn almost due east and another south now appears, and it is, therefore, probable that the accumulated waters from above would tend to choke the lower passage to a considerable extent even after the upper one was wholly free. The latter now lies between Bitter Lake and Lake Timsah. It must not be forgotten, however, that the retiring waters of the Gulf of Suez had a part to play in carrying off the waters from above.

It is not to be supposed that such a change could be made without producing a commotion. To those who could see it, the surface of Bitter Lake must have exhibited a wild and tempestuous sight. Both it and Lake Timsah would still be as extensive as they are at present, and they would thus afford protection, exactly as promised; for they would serve as a rampart on each flank of the retreating host, while a passageway about ten miles in length would be opened between the two lakes mentioned. The width of the depression thus cleared would be slight, only two or three miles, in all probability, and this must have been the place at which the crossing occurred.

Lake Timsah is small. It would soon be drained to the level of the stream bed. Not so Bitter Lake. It is large and was then larger. It would, therefore, require some hours longer to drain to the required level. All its waters had to pass through a passage about as large as that which drained Lake Timsah, and an additional five miles or so had to be traversed. Moreover, all the water from Lake Timsah had to be received and passed on, and a sharp turn at the lower end had to be overcome. It was, therefore, impossible for the lower stream to be drained and its bed dried out in time to receive the Israelites. The water would be held up in Bitter Lake, as a result of the conditions there; but it could be so held up as to leave the upper passage free and dry. That, then, is what happened. It is not only reasonable but strictly scientific.

All the facts can now be accounted for. Bitter Lake would look like "waters piled up" or like "floods" that "stood upright as a heap." The conflict of forces at its lower end would make this inevitable, since the progress of the waters south would be checked and those above would be constantly augmented. Then, too, a change of wind in the morning, such as ordinarily takes place, would bring back a flood from Bitter Lake like a tidal wave. It would at once overwhelm without fail all yet in the bed of the stream, as the Egyptians were, especially if they were hampered as the story describes.

That God made use of natural forces to save His people does not in the least detract from the marvel of it; for He saved them just the same, and He adjusted his wind exactly to their needs. He never wastes energy of any sort. He uses his forces with a marvelous conservation. That is what He did here, and the miracle consists in the fact that He timed things as He did and led Moses to do a thing that looked so foolish. It was the wisdom of God.

\* \* \* \*

God's way of saving the world is a way of His own, and is Godlike. Plans to save a lost and ruined world by the wisdom of men would but add fuel to the burning.—*Rev. A. M. Hubly.*



## Are Scientists Pagans or Infidels



THE following questions were asked of a great number of the leading scientists of the world:

1. "Has scientific research shown the Bible to be untrue?"
2. "Are leading men of science irreligious?"
3. "Are scientists anti-Christians?"

4. "Is there a real antagonism between the established facts of science and the fundamental teaching of Christianity?"

We will give in several numbers of the *BIBLE CHAMPION* selections from the answers. The questions were sent to ascertain the truth or falsehood of the statement: "Beyond all question the higher culture of America is Rationalistic from New York to California."

"What are the facts? That a large proportion—probably the majority—of America's most cultured men are not only outside the ranks of Atheistic Secularism, dogmatic Agnosticism, and anti-religious Rationalism," but that they are Theists and Christians—literally hundreds, being members of the Christian Church, many of whom are actively engaged in carrying out her immediate work. In one volume alone there is more than sufficient evidence to justify this claim, though its accuracy is confirmed by reference to other works.

"Men of America: A Biographical Dictionary of Contemporaries," contains a very large number of short biographies of the "heads of American Universities and Colleges, journalists, artists, litterateurs, etc.,"—men "who best represent the various phases of our national activity and progress." Quite independent of the scores of eminent artists, writers, lawyers, architects, linguists and other men of learning and culture, the names appended (over two hundred in number) of teachers and professors of science and philosophy—which include six presidents of colleges, and four presidents of science schools or institutes—are more than sufficient to entirely dissipate the Rationalist assertion.

"If there still remains in the mind of any reader the slightest doubt as to the extreme inaccuracy, nay falsity, of this Rationalist claim the excerpt given below from a letter written by a teacher of science, who occupies a professional chair in the University of Washington, should receive careful consideration. Writing from the Department of Zoology of that university, he says:

"(1) I never could see any conflict whatever between the fundamentals of Christianity, as I consider them, and the established facts of science. I would state the fundamentals to be Christ's Incarnation of God the dominant personality of the universe; that He came in the image of man to redeem men, potentially free moral agents, from sin.

"(2) It has not been my experience to find men of science irreligious and anti-Christian. Those cases I have known who were anti-Christian showed themselves unscientific in their attitude towards all religious matter. In their discussion of such subjects prejudice was very apparent and fair-minded dispassionate treatment lacking."

"Looking over the Scientific Faculty of this University, a Government institution, with no sectarian affiliations whatever, I find the following percentage of professing Christian men: among the professors, associate professors, and assistant professors, sixty-six per cent. Among the remaining thirty-four per cent. there may be some professing Christians that I do not know as such."

Dr. William J. Holland, M.A., a distinguished naturalist, director of the Carnegie Museum, Pittsburgh, author of scientific papers bearing 225 titles, a Doctor of Science, of Philosophy, of Laws, writes to the author:

"Replying to your inquiry, I desire to say, it hardly seems worth while to pay any attention to the utterances of persons such as those of whom you speak, who declare that present scientific research has shown the Bible and Religion to be untrue, and that leading men of science are anti-Christian and irreligious. Both of these statements are incorrect, as any one who is at all acquainted with the world of scientific men very well understands. Between pseudo-science and



religion, and between pseudo-theology and science, there of necessity exists conflicts, but what is true in science is not in conflict with what is true of religion. Truth throughout this universe of ours is harmonious.

"I probably have as extensive an acquaintance with the scientific men of all lands as it falls to the good fortune of most men to have, and I know that the vast majority of my acquaintances in scientific circles are reverent, and many of them devout men, who find nothing whatever in the facts of science to conflict with their faith in the existence of 'a power making for righteousness,' 'in whom we live and move and have our being.' Of course, there are irreligious men in the ranks of scientific men, just as there are unscientific men among the ranks of those who are religious. It would be invidious for me to cite the names of multitudes of living men whom I could mention on both sides of the Atlantic who are distinguished alike for their scientific attainments and for their faith.

"I could give instances by the hundred of eminent men of science who are consistent and faithful members of Christian Churches. It is mere twaddle to talk about the conflict between Science and Religion. When a man indulges in that kind of chatter, I am always certain he either does not understand what Science is, or is devoid of an understanding of the fundamental teachings of true Religion."

Professor Edmund J. James, Ph.D., president of the State University of Illinois, the author of many monographs on educational and social questions, replied:

"In answer to your favor, I beg to say that in my opinion there is no real conflict between the facts of science and the essential teachings of Christianity. I may say further, that, speaking generally, it has not been my experience to find men of science irreligious or anti-Christian.

"I am president of a State university with five thousand students and nearly five hundred members of the scientific and instructing staff in which we make no religious tests of any description, either as members of the faculty or as to students. We have in fact no definite official information as to the religious or irreligious attitude of students or professors.

"But I think I am safe in saying that the great majority of the members of the faculty are members of Christian Churches and are active in Christian work of various kinds. I believe this is also true of our student body, and so far as I can find there is no feeling whatever in the university circles at large that there is any necessary antagonism between active membership in a Christian Church and absolute and complete devotion to scientific research."

Professor Simon Newcomb was probably the greatest astronomer America ever produced, author of several works on Astronomy, the last of which he dictated from his death bed. He received many honors and was a member of nearly every important Scientific Society in Europe and America. He was unable to reply to the questions. Mrs. Newcomb wrote that the professor said: "Tell him he is welcome to publish what I said about the world's debt to Astronomy." It was:

"The more enlightened a man is, the more he will feel that what makes his mind what it is, and gives him the ideas of himself and creation which he possesses, is more important than that which gains him wealth. I therefore hold the world's greatest debt to Astronomy is that it has taught us what a great thing creation is, and what an insignificant part of the Creator's work is this earth on which we dwell, and everything upon it. That space is infinite, that wherever we go there is a farther still beyond it, must have been accepted as a fact by all men who have thought of the subject since men began to think at all."

Then having referred to certain stars, he advanced the suggestion: "For aught we know every one of those stars may have planets like our own circling about it, and these planets may be inhabited by beings equal to ourselves. To suppose that our globe is the only one thus inhabited is something so unlikely that no one could expect it. It would be very nice to know something about the people who may inhabit these bodies, but we must await our translation to another sphere before we can know anything on the subject." "Meanwhile," con-



cluded the professor, "we have gained what is of more value than gold or silver; we have learned that creation transcends all our conceptions and our ideas of its author are enlarged accordingly."

Professor J. J. Walsh, Doctor of Philosophy and Laws, Dean at Fordham University, New York, replied:

"I am enclosing to you two syllabuses and some announcements, which show you better than I could say it over again, what I think of the relation of Science and Faith. It is a question of the relation of scientists and faith. All the greatest scientists have been believers. They have no trouble at all in reconciling Science and Faith. It is smaller men who have found their little buckets of minds were not large enough to hold Science and Faith. As you will see from the enclosed, I have devoted some years to bringing this fact out, and in the course of the next two or three years will have a series of books that show it more clearly." The syllabus contained announcements of several works by Professor Walsh.

(TO BE CONTINUED.)

The hand of God is against any young preacher, who deliberately turns away from his early spirituality and yields to the popular clamor for coldness and worldly mindedness in the pulpit. His ministry will become unfruitful. A preacher had about as well tie a millstone about his neck and jump to the bottom of the sea, as to be thus guilty. If the young preacher should respond by saying, "I am compelled to do this, or else paying churches will elbow me aside, and I will shrivel as a preacher" let me say, this may or may not be, but grant this to be the case, nothing can compensate for the loss of spirituality. Far better to be elbowed aside than to lose communion with God. If worldly and fashionable churches should banish a man from their midst, he can console himself with the thought that it was only on the bleak isle of Patmos, while, perhaps, engaged in the mining business, that the banished John got a real glimpse of the Holy City. Revelations and heavenly visions await the man of God who will adhere to truth and spirituality, and who will not sell out at any price.—*Rev. W. J. Puckett.*

\* \* \* \*

The revelation of the Bible is complete and final, its doctrine is immutable, its truth invincible, and its authority absolute.—*Joseph Kyle, D.D.*

## DON'T BELIEVE IN A DEVIL

BY ALFRED J. HOUGH.

Men don't believe in a devil now,  
As their fathers used to do;  
They've forced the door of the broadest creed  
To let his majesty through.  
There isn't a print of his cloven foot,  
Or a fiery dart from his bow,  
To be found in earth or air today;  
For the world has voted it so.

But who is mixing the fatal draught  
That palsies heart and brain,  
And loads the bier of each passing year  
With ten hundred thousand slain?  
Who blights the bloom of the land today  
With the fiery breath of hell?  
If the devil isn't, and never was,  
Wont somebody rise and tell?

Who dogs the steps of the toiling saint,  
And digs the pits for his feet?  
Who sows the tares in the fields of time  
Wherever God sows His wheat?  
The devil is voted not to be,  
And of course the thing is true;  
But who is doing the kind of work  
That the devil alone should do?

We are told he does not go about  
As a roaring lion now;  
But whom shall we hold responsible  
For the everlasting row  
To be heard in Home, in Church, and State,  
To the earth's remotest bound,  
If the devil, by a unanimous vote,  
Is nowhere to be found?

Wont somebody step to the front forthwith,  
And make their bow, and show  
How the frauds and crimes of a single day  
Spring up? We want to know.  
The devil was fairly voted out,  
And of course the devil's gone;  
But simple people would like to know  
Who carries his business on.

# The Club

## Hygiene for Clergymen; Man's Physical Organism

BY PROFESSOR LUTHER T. TOWNSEND, D.D., S.T.D.

### THE EAR.



HE anatomy and physiology of the ear under thorough treatment would fill a book of many pages, but the object we have in mind namely the hygiene of the ear, will limit the discussion to a few brief statements.

The exterior portion of the ear is easily seen and examined, but the interior with its wax glands, its hearing canal, its drum with its cavity, its Eustachian tube, its throat tube, its two nerves, one to the face and the other to the tongue,—when taken together are well named “the labyrinth” that is hidden from view by the *petrous* bone, the hardest bone in the human body. This rock like shield suggests that the best possible provision has been made to protect this remarkable organ from external injury. And this fact together with another, namely, that one third of our adult population, according to census reports, are deaf in one or both ears, shows that there must have been somewhere a careless disregard of the laws of hygiene for which mankind is more or less responsible. For it is certain that ears were not made to fail to such extent as the reported deafness indicates, in the chief functions for which ears were created.

Catarrh is an enemy of the ear and if possible should be arrested in its early stages. Ear-ache too, is a warning that should be heeded. But advertised “ear-drops” are of doubtful utility. Gentle douching and the use of a hot-water bottle, together with the rest in bed, are safe and simple remedies. If there is partial deafness in consequence of a surplus of secretions back of the drum of the ear, relief may be obtained by closing the less afflicted ear with the finger of one hand and holding the nostrils between the thumb and finger of the other hand, and then force the breath as if trying to exhale it. This exercise may be successful in scattering secretion and restoring the hearing. If, however, this does not avail, one should consult a skilled surgeon, who can puncture the rim of the drum without injury which will be a certain relief. If this is not done the pressure of the secretions against the drum may distend or fracture it, and of course deafness for life will be the result. If the ears give off a bad odor one would better consult a physician without delay. The ear passages are so closely associated with those of the nose that nasal obstruction may endanger the hearing, even to the point of deafness. The boxing of the ear, a former mode of punishment, once frequently practiced, is reprehensible and may destroy the hearing. During a heavy cannonade or when exposed to any loud noise or atmospheric percussion, the danger of injury, for obvious reasons may be prevented by placing the hands over the ears or by standing at attention with an open mouth.

When bathing, especially in salt water, one should protect the ears by putting cotton in them or by covering them with an oil-skin cap or with some other protection for the reason that cold water entering the ear is liable to cause inflammation in some part of the labyrinth which may result in deafness. Ear gymnastics consists chiefly in rubbing the ears, which is usually neglected except on frosty mornings. But this should be noted, that every act of swallowing and yawning if the nostrils are open, helps the ears by equalizing the internal temperature and purifying the air in the ear labyrinth.

### THE EYES

The anatomy and physiology of the eye, like those of the ear, are fuller of wonder, the more carefully they are studied. The eye is called very properly the window of the head. And its adjustments are such that it can be used both as a telescope and a microscope. It can see a pin head as well as the planet Jupiter, and the planet Jupiter as well as a pin head. It is an optical instrument more complicated than any yet constructed by any physicist. And it is as manifest as any-



thing can be, that the eye never could have been originated and fashioned except by infinite wisdom and skill. Its lids, its lashes, its eye-brows and eye-sockets, its fibrous membrane, its transparent cornea, its covertent lenses, its iris, its retina, its optic nerve, its water-duct that carries off the over flow of tears—oh, where shall the enumeration stop! Tell it not in Gath that chance of a godless evolution gave to humanity the eye and the power of vision. Some very learned men in their thought and talk appear to be devoid of wisdom. Still there is a riddle for all who think. It is this, that we open our eyes and see, but aside from the seeing and the consciousness of seeing, we are dumbfounded. "We stand face to face," as Professor Tyndal says, "with the incomprehensible."

But we are digressing and so return to the hygiene of the eye. It is a well-known fact that defective vision often causes headache. Hence the oculist should be consulted if the cause of chronic headache is baffling to the physician's diagnosis of the case. The detective wisely, and usually with success works on the theory that the eyes and the nose are the unchangeable factors of the face. The eye with the ears, nose and tongue are a protection against evil invaders that would harm us if not guarded against. "The light of the body," said our Lord, "is the eye." Luke 11, 36.

Oculists find that few eyes are perfect. But ocular science has done much in bringing relief to imperfect eyes. If one wishes to preserve one's vision to old age, one must observe the laws of ocular hygiene. Physical hygiene, together with mental hygiene contribute to a healthy vision. The failing of the sense of sight is one of the misfortunes attendant upon old age. But with care this failing can be measurably arrested.

The advice, never force or strain the eye is a sound hygienic rule. After reading for a while one will do well to close the book and look at objects in the distance. Eye gymnastics that call into play every muscle of the eye, as when looking in all directions, up, down, sideways and at objects far and near should be practiced. The writer once met at a summer resort, an interned German sea captain. It was noticed that he often sat or stood looking out over the sea. On being asked why he did this he replied, "To prevent the loss of my far-sightedness." This was a sort of eye gymnastics that has a decided practical bearing.

Another cautionary rule is to avoid so far as possible, too much, as well as too little light. Artificial light is far better than dim day light. The eye shade should be a part of the clergyman's study and travelling kit. Light from above or from the side or back should have the preference over light in the face. Reading in the cars or in an automobile is harmful. Every jolt of the car or auto causes a change in the adjustment of the ocular muscles, which after a time is tiresome. A book or paper whose lines are not more than four or four and a half inches in length, is much to be preferred. When on the railroad if the car is filled with smoke, cinders, dust or bright sunlight, the clergyman would better close his eyes, plan and build his sermon. One should always travel with a small camel hair brush or an eye stone in his pocket or kit; scarcely any devices are better for removing from the eye cinders or other hard foreign substances that are often exceedingly distressing.

If one's eyes are inflamed discrimination should be used in the application of advertised eye washers, eye drops, etc. Both hot and cold water bathing of the eyes have their advocates; which of the two is the better to relieve inflammation we are unable to say; both are good and safe is our personal experience. Walking in the evening after sun-fall with the eyes wide open was the recommendation of an eminent German physician to a friend of the writer, who found much benefit in the evening walk after having been treated with only indifferent benefit by both American and European oculists. The cool, moist night air acts as a gentle bath to the inflamed eyes.

It is now known that nature is wonderful in her healing and adjusting powers as to one's eyes as well as to other parts of man's organism. When one reaches forty or fifty years of age and the lenses of the eye begin to flatten and there is felt the need of spectacles, if one will then fight against their use, nature, in many cases will lend a hand and restore the convexity and spectacles will not be

needed in after life. Of this we have been assured by those who have tried it. Humanity is not half trustful enough in the reconstructive powers of nature if she is given a half a chance.

An advertisement reading "Examination of eyes free of charge" has intentions other than those purely philanthropic. A string is tied to such advertisements. Go rather to an experienced and reputable oculist for eye examination.

Any drug store that is recommended for removal of cataracts from the eye will not remove them and may destroy the eye sight. The surgeon's knife in the hand of a skillful operator is the only sure remedy now known. And we employ the word skillful because the inexperienced and careless use of the knife many times has left the patient with partial or total blindness. Rings around the eyes and bags under them are indications of a physical condition that needs attention and without delay.

We close this section of the article with an ethical suggestion which is this, that strict obedience to the startling admonition of the world's greatest religious Teacher (Mat. V, 28) will not only keep the eyes where they ought to be kept but will contribute to the character building and safety of the clergyman almost more than anything else he can do.

#### THE NOSE.

This organ has not the constructive intricacies of the eye nor the labyrinth of the ear, but has its importance as readily can be seen if one were deprived of his nose. The mucus membrane of the nose in a state of health is a powerful germicide, but when the nasal passages are clogged with mucus, microbes will lodge there and multiply with astonishing rapidity. In other respects too, an unobstructed nose is of such importance to the healthy action of the heart and respiratory organs that there is no danger of overestimating it. If the nose is free from catarrhal and other infections the bacilli of diphtheria, tuberculosis, influenza and especially the contagion of measles and scarlet fever, will be far less liable to find there a lodgment.

Breathing through the nose instead of through the mouth, especially when vigorously exercising, will be found to lessen the heart strain. Blowing the nose should be reduced to a fine art. Hygienically, one nostril should be blown at a time, the other closed with the handkerchief. Instinctively this often is done without the thought that the unblown nostril if closed, is less liable to inhale the disease producing microbes that are always at large in the atmosphere.

Picking the nose with the finger nail beside being in bad form, is an all-round hygienic transgression. Finger nails were not made for that purpose, but to protect the ends of the fingers. The use of the handkerchief lessens the liability to any sort of infection.

And while on this subject of finger nails we may say that they were not made either to pick or scratch, but to protect the ends of the fingers. If the nails are cut so close as to leave no margin the ends of the fingers become flat, flabby and stubby, losing thereby, their natural form and beauty. In a word, all scratching should be done with hair brushes, flesh brushes and nail brushes, and if finger-nails must be used, they should be covered with a handkerchief or some other piece of cloth.

Nor were finger-nails made to be nibbled at and bitten off. Such a procedure is a grave hygienic misdemeanor and besides if the fragments are swallowed they may prove almost as bad for the stomach, as are fragments of glass.

The nose is hardly a subject for extensive gymnastic exercise, still it is not entirely destitute of mobility as any one will discover who makes an effort to see what he can do with it. A movement such as is natural when smelling an unpleasant odor is not only harmless but beneficial if it does not become a fixed habit. The inside membranes of the nose should be benefited by action such as forcing the breath into it while closing the nostrils. The fixed habit of breathing through the nose when awake or asleep, the keeping of it as free as possible from mucus, fighting against catarrhal tendencies are all serviceable recommendations. While spraying the nostrils with mild washes will be beneficial, yet the spraying



of them with harsh decoctions may bring on not only nasal trouble but may carry inflammation far back, even to the brain, or may affect the seeing and the hearing.

In northern climates almost every person is more or less affected with nasal catarrh. This disease has been characterized as the great American musical instrument—not guitar but catarrh. Advertised catarrhal remedies may be harmless, but it is equally true that they may be injurious. No clergyman should appear in public north of Mason and Dixon's line with less than three or four handkerchiefs. If he does not need them all himself he will have an opportunity to loan one of them to some catarrhal neighbor or sufferer.

This is the eleventh of a series of articles on Hygiene, by Dr. Townsend. The twelfth will appear in an early issue.

We grow lonely as the years go on, and we cannot make new friends like the old. In one's life there often comes a change, when the keen vitality of a younger day seems no longer capable of the old intensity, and the very power of loving appears to pass from some. Slowly much dies out of a man, and he wonders if the old eternal promises of his faith can be true at all. But the one thing that will surely remain through everything is the love of God.—*Rev. John Kelman.*

## Teaching Radicalism to Children



LITTLE do many who read of Bolshevism and of the extreme radicalism that is infecting America along with the rest of the world, realize the extent of the danger to established society and the care taken by the leaders of the movement to propagate their teachings. We are accustomed to think of the soap-box orator, of the printed page, of the platform agitator in this connection. But the movement is more thoroughly organized than that. It reaches to the children. Recently attention was drawn to this phase of the situation in Boston. Children running into the thousands are meeting every week in this city in a dozen schools and taught the principles of radicalism. These schools are held on Sundays for the younger and in the evening for the older ones. A recent investigator told in *The Boston Traveler* of children from six to ten years of age overheard by their public school teacher as they sang to the tune of "Maryland, My Maryland:"

"The people's flag is deepest red,  
It shrouded all our martyred dead,  
And ere their limbs grew stiff and cold,  
Their hearts' blood dyed its every fold,  
Then raise the scarlet standard high,  
Within its shades we live and die,  
Tho' cowards cringe and traitors sneer,  
We'll keep the red flag flying here."

One of the radical schools visited is described as follows:

"A large red satin flag decorates the entire space behind the teacher's desk. A speaker's stand has its base and entire sides covered with a bright red cardboard bearing the inscription, 'Long Live the Bolshevik.' The walls are adorned with a large picture of Abraham Lincoln, pictures of Trotzky, Lenine, Liebknecht, Karl Marx, and others. A large white sign painted in red, yellow, and green, bears the inscription, 'Workers of the World Unite. You Have Nothing to Lose But Your Chains, and a World to Gain.' This is framed and hangs on the wall with framed copies of the 'International' and the 'Workers' Dawn.'"

Similar schools have been established, it is reported, all over the state. These quotations are given as coming from teachers in these schools in explanation of their purpose and point of view:

"We teach the children the principles of Karl Marx, a German, the creator of the Communist doctrine. A soviets form of government is set up among the very youngest children. Teachers who are followers of the Lenine and Liebknecht socialism address the classes."

"We must never let the children of the workingmen get away from the fact that they are slaves under the present government."

"Give us one generation of small children to train the manhood and womanhood and we will set up the Bolshevik form of the soviet government."

"We start with the infant and we continue through college. Some of our best teachers are in the colleges of the country. Oppression plus education, multiplied by organization, equals Bolshevism."

Who can estimate what such teachings as these mean? It is unnecessary to comment excepting to reiterate once more what we have several times emphasized in these columns, that this is the high hour for the church to awaken to its responsibility in connection with radicalism. And no light task it is.—*Zion's Herald*.

## Must the Old Testament Go?



THIS is a serious question which was forced upon the Episcopal Church in its thirty-fifth Congress a few days ago. It was doubted there if the Old Testament should be retained in the Sunday School lessons, and if it should be read in the daily and Sabbath lessons in the public service.

What brings this matter home to Methodists is the fact that we ourselves have practically abandoned the Old Testament in our Sabbath services. It would be very illuminating in this matter under consideration, if a census could be taken of our churches to ascertain to what extent a formal Old Testament lesson is any longer read in either the morning or evening service. We will hazard the guess that such a census would not show ten instances in a hundred where the habit survives. And the influence of that neglect can but be felt as time goes on; the question raised by our Episcopalian brethren may confidently be expected to become acute among ourselves.

It is true we have a responsive selection from the Psalter that has displaced the formal Old Testament lesson. But practically there is here precious little to commend the Old Testament to the worshipper. We have the highest appreciation of the learning, the poetic sense and the necessary sympathetic imagination, of the editor of the selections from the Psalms in the back end of the Hymnal. At the same time we cannot speak candidly on the subject and not say we do not see how it could be more inadequately done. Of course he worked under directions, but what percentage of those selections really are serviceable? It is very low, if not approximately negligible. Imprecatory, irrelevant, if not on the whole meaningless, arrangements are there which in no sense conspire to worship, whatever other purpose they may serve.

On thing they do do as a matter of fact. They displace the Old Testament lesson. And on the whole they are getting the Methodist Church ready to ask the question at the head of this editorial.

As a matter of fact a responsive service should be selected and published in the Hymnal with an eye to both prayer and praise. And that should be done by such selections as would conspire to stimulate and give voice to those moods. If that were done the Old Testament lesson would not be relegated to the dust bin; on the contrary it would make the Old Testament lesson expected by the congregation, and sharply observed if it were omitted.

Also the continual gnawing away of the reconstructing critical pen-knife in the Old Testament is doing its part.

We may bide a wee. It will not be much longer the questioners will have to wait. Within a decade they can hope to rise in their places and ask the question raised at the head of this inquiry, and before they sit down answer it in the affirmative. And the more's the pity—yes, the disaster that then well be in store.—*Central Christian Advocate*.

This is the message of the risen Lord to men. He has become the link between us and all that is highest and best. We know that He has overcome all evil and left it behind. We know that Christ must ascend to the highest, and yet we know also he will not enter where we cannot follow. We know that His love binds Him to us as strongly as His rights carry Him to God.—*Marcus Dods*.



## THE EVOLUTION OF MAN

BY DAVID JAMES BURRELL, D.D., LL.D.



IN spite of all assertions to the contrary, there is no evidence to show that man is not generally just what he was when he left the forming hand of God.

It was in 1858 that Charles Darwin announced his theory of the Origin of Species, to wit, that man, in common with all other forms of organic life, is the resultant of a series of evolutions proceeding from a primordial germ.

The British Association of Science, on the fiftieth anniversary of that great discovery, listened to the son of Charles Darwin in advocacy of his father's theory. He found himself confronted by a most formidable array of opponents, who contended that there could be no possible change in species without a change in the original cell. If that contention be sustained, it means the collapse of the Darwinian theory.

No doubt this would be a great disappointment to many who have been fond of tracing their lineage back to a pair of anthropoid apes; but even they should find some compensation in the thought that they were originally created in the likeness of God.

We have no reason to believe that Adam and Eve walked on four feet. They stood erect and looked up to the heavens as we do. They thought God's thoughts after Him as we do. They laughed and wept as we do. They mourned for their sin and longed for a Saviour as we do.

But if the hope of a man originated and improved by the calm processes of natural law must go by the board, there is still room, boundless and immeasurable, for progress in life and character.

It begins when a man, in conversion, comes into vital touch with God. He does this when he clasps hands with the only begotten Son. At that moment the electric flash of the spirit passes through him and he becomes "a new man in Christ Jesus." He is new born "from above," with a new will, a new heart, new conscience, new hopes and purposes and aspirations. "Old things are passed away; behold, all things are become new." This is the beginning of his "development." All the rest is sanctification; that is, growing into the likeness of Christ

under the influence of the Spirit of God. And the result is "the measure of the stature of the fullness of a man."—*Presbyterian*.

\* \* \*

## CAUSE OF THE WAR

BY THE REV. T. D. WESLEY.

The real cause of the present war may be found in the modern false foundations of faith.

For a number of years there has been a tendency among materialistic scholars in Germany to interpret the plain facts of the Bible as monstrous fancies of the imagination, and this trend of thinking has spread its incubus throughout the scholastic Christian world.

A few years ago it was proposed to build a university in Hamburg without a theological seminary, because the authorities claimed that there was no need of a seminary since theological scholars had been teaching that the Bible is a myth.

While the higher learning of the present age has been reducing the realities of religion to ideas of the mind, the world has been sinking in materialism, commercialism and selfishness, and has yielded to the very temptations that Jesus overcame in the wilderness.

As soon as the infidels of Germany hung a black crepe upon the Bible, they paved the way to place black crepes upon their own doors, for attack upon the Bible is equivalent to an attack upon the life of the home, society and the nation.

This war is the inevitable result of being beguiled by Satan, who is opposed to God and His will.

Unthinking people have blamed God and Christianity for the war, but they need not go far to find the real cause of the war, when they understand that Mammon has been substituted for God and materialism for Christianity.

What is sorely needed today is a returning to God and a reaffirmation of the Bible as a revelation from God. This is the only true foundation for a permanent peace.—*Presbyterian of the South*.

\* \* \*

Dr. Charles H. Parkhurst fights at cosmetics fiercely, but the charm of a young actress recently disarmed him. It was at a Red Cross bazaar in New York. The actress selling bouillonieres, carried all before her. As she passed in her radiant way, surrounded by a crowd of millionaires, a bishop said to Dr. Parkhurst: "A beautiful girl. I wonder if she paints." "She certainly draws," he said.

# The Sanctuary

## The Resurrection Seal

BY DAVID JAMES BURRELL, D.D.; LL.D.

For him hath God the Father sealed.—John 6:27.



OUR Easter is Passover among the Jews. The loaves of unleavened bread exposed for sale in the Ghetto all bear the kosher seal. Otherwise no loyal Hebrew could partake of them.

The text is from Christ's sermon on the Living Bread. It was delivered on the lakeshore to a multitude of people who had witnessed the miracle of the loaves on the preceding day. He endeavored to divert their thoughts from "perishable meat" to a consideration of Himself as their Messiah who would fain deliver them from the power and penalty of sin.

"I am the living bread," He said, "which came down from heaven. Your fathers did eat manna in the wilderness and are dead; but whoso eateth of this bread shall live forever. Labor not for the meat that perisheth but for that which endureth unto everlasting life, which the Son of Man shall give unto you; *for him hath God the Father sealed.*" In these terms he presents his credentials as the veritable Son of God, the long-looked-for Messiah, who hath power on earth to forgive sin.

The Jews would readily understand this reference to the seal, because all their legal documents as well as practically everything used in the temple service were authenticated in that way. In the light of subsequent events and of collateral Scripture it is clear that the Resurrection of Jesus is the seal of divine approval put upon his Messianic claim. And by the same token it is the guaranty of salvation for all who accept him as their Saviour: as it is written, "He that receiveth his testimony hath set to his seal that God is true."

I. To begin with, *his Birthright is validated by his resurrection.*

It was important that his birthright should be thus vindicated because it was called in question by his enemies. (See John 8:41.) They bluntly intimated that he could not be in the royal line of David because there was a bar sinister on his shield. This reproach was conclusively disposed of by the Father himself who, by raising him from the dead, placed a tremendous emphasis on the Voice that had been previously heard at his baptism, "This is my beloved Son!"

A man and his wife came to me forty-odd years ago to have their baby baptized. The name given to the child was Charles William Fredericks. The next day the father called for a baptismal certificate to be made out in the name of Karl Wilhelm Frederick Von Rosenberg-Lepinsky. Of course I required an explanation. It appeared that the father had been involved in some difficulty with a fellow officer in the German army for which he was disowned by his family. "I want nothing for myself," said he proudly, "but my boy must have his birthright: and your signature on this baptismal certificate will assure them that he is entitled to it." I signed the certificate, and the boy was restored to his rights. For aught I know he is now living in the ancestral castle of the Von Rosenbergs at Breslau.

In like manner the witness which Jesus received of his Father when he was baptized in the Jordan was sealed and authenticated by his resurrection. Thus it is written "He showed himself to be the Son of God *with power* by his resurrection from the dead."

In the light of this event we interpret the words of the Second Psalm, "Thou art my Son, *this day* have I begotten thee." What day is referred to? Since the sonship of Jesus is by "an eternal generation" his birthday must be placed at the remote beginning of the eternal ages. But there was another birthday when he was "born of a woman" and assumed a new relation to men and mundane affairs. And the Father could truthfully say of his resurrection, "This



day have I begotten thee," because on that momentous day his sonship was confirmed in the sight of all.

It is recorded that when the body of Jesus was carried away to the sepulchre in Joseph's Garden the Procurator charged the Roman Guard to "make it fast." For it was reported that Jesus had more than once predicted his own resurrection. The guard proceeded accordingly to make the sepulchre fast; they rolled a great stone against it; upon the stone they placed the inviolate seal of Rome; and they patrolled night and day before it. All in vain! The grave could not contain him. "Make it fast?" Make fast the gates of darkness against the break of day! An angel from heaven broke the imperial seal and rolled away the stone. The guards fell prostrate as dead men; and Christ came forth, "death of death and hell's destruction," bringing life and immortality to light!

Thus did the Father seal "with power" the birthright of his only-begotten Son.

II. And by the same token did the resurrection of Christ seal the covenant of grace.

Our forefathers made much of the Covenant; though little emphasis is placed upon it in these days. (Read the third chapter of Galatians.) The Covenanters of Scotland—than whom a more devoted body of Christians never lived—adventured their lives on many a battlefield in its defense and hundreds of them died at the stake and on the scaffold for maintaining it.

By the Covenant of grace,—or the new Covenant as it is called, to distinguish it from the old Covenant of the law—is meant the agreement entered into by the Father and the Son in behalf of sinful man. The Father as "the party of the first part" agrees to send his only begotten Son to suffer and die in our behalf, promising that when he shall give his life an offering for sin "he shall see of the fruit of the travail of his soul and be satisfied." The Son, as "the party of the second part," agrees to go upon this errand of salvation, saying, "Here am I; send me; in the volume of the Book it is written, 'I rejoice to do Thy Will.'" The sinner, as "the party of the third part," is offered salvation on the sole condition of faith, that is, on his acceptance of the prescribed terms. In default of such acceptance he remains under the old Covenant of the law, which expresses itself in these words, "He that doeth the law shall live by it, and he that breaketh the law shall die under it."

Since all are thus made salvable there can be no ground of complaint in any quarter. The sinner has his choice to accept this covenant or reject it; but in case of rejection, since there are only three parties to the covenant, it is clearly incompetent for him to enter any objection whatsoever to its acceptance by any other man.

And here is where the glory of Christ's resurrection falls over us. Should the validity of the Covenant ever be called in question, the answer is, "Come behold the place where the Lord lay." The seal of God's approval replaces the broken seal of Rome on the open sepulchre. Thus we die in Christ and rise through him to newness of life. Therefore it is written, "He was delivered for our offenses and raised again for our justification." The Cross pays our ransom and the Resurrection underwrites it. So we interpret the saying that is written, "If when we were enemies we were reconciled to God by the death of his Son, much more shall we be saved by his life."

Moreover the seal which validates the birthright of Christ also assures the restoration of the birthright of every sinner who believes in him. As our "goel" or representative daysman he buys back or redeems our lost patrimony, precisely as Boaz redeemed the sequestered estate of Abinetech in the Land of Judah. So it comes to pass that we who were alienated from God by sin are made "heirs of God and joint heirs with Christ to an inheritance incorruptible and undefiled and that fadeth not away." Christ himself, through the verification of his atoning work, becomes "the first born among many brethren" and the head of his church invisible, that "great family which in heaven and on earth is one."

Thanks be to God for his unspeakable gift!

III. Not only so, *the resurrection of Christ sets a confirmatory seal on the eternal decree by which the sovereignty of the world is conferred upon Christ.*

For thus it is written "Thou art my Son; this day have I begotten thee; ask of me and I will give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession."

Did Christ ever make such a prayer as that? Aye, upon the Cross. We have seen him praying alone upon the mountain, and in the upper room with his disciples gathered about him, and under the olive trees of Gethsemane where he "sweat, as it were, great drops of blood" in the agony of his supplication; but never since the foundation of the world was such a prayer offered as when Jesus stretched up his two pierced hands to Heaven, entreating, "O my Father, behold the travail of my soul! Give me therefore the heathen for my inheritance and the uttermost parts of the earth for my possession!"

The answer to that prayer is the uninterrupted progress of his Kingdom for nineteen centuries, a progress which is destined to continue until his Kingdom shall cover the whole earth as the waters cover the sea. "Who are these that fly as doves to their windows? Lift up your eyes and see; all they gather themselves together; they come unto thee! Thy sons come from afar and thy daughters are nursed at thy side. Thy borders are enlarged: the abundance of the seas are converted unto thee; the forces of the gentiles are coming unto thee."

IV. One thing more: *the Resurrection of Christ sets the seal of divine approval upon his intercession for us.*

The great prayer which he offered on the Cross is a perpetual prayer; for "this Man hath an unchangeable priesthood; wherefore he is able to save them to the uttermost that come unto him, seeing that he ever liveth to make intercession for them. (Heb. 7:25.) There is something more than a figure of speech in Wesley's hymn,

Five bleeding wounds he bears,  
Received on Calvary;  
They pour effectual prayers,  
They strongly plead for me."

But if they "strongly plead" for you and me it is because, by virtue of his resurrection, his intercession is expressed in the imperative mood. His plea as our Advocate at the throne of the heavenly grace is not for a gratuity, but for the fulfillment of a divine Covenant which was signed at Golgotha and sealed at the open sepulchre. Listen to this: "Father, I *will* that they whom thou hast given me may be with me where I am; that they may behold my glory, the glory which I had with Thee before the world was!"

It is because of that "I will" that we can say "I know whom I have believed and am persuaded that he is able to keep that which I have committed unto him against that day." Our salvation by faith in Christ is so assured that the gates of hell shall not prevail against it. The humblest Christian in the world can challenge Gog and Magog to the fray. "Who shall lay anything to the charge of God's elect? It is God that justifieth! Who is he that condemneth? It is Christ that died; yea rather that is risen again, who is even at the right hand of God, who also maketh intercession for us!" (Romans 8:31-39.)

No man goes straight from Calvary to heaven; he must needs pass through Joseph's garden on his way. Our life, our courage and our hope are in the living and glorified Saviour. In one of the visions of the Apocalypse he is represented as so glorious that even John the beloved, who had lain upon his bosom in the upper room, was not sure of his identity. The best he could say was "I saw one like unto the Son of Man;" and so overawing was the sight that he says, "I fell at his feet as dead." But he was reassured when Christ laid his right hand upon him—the dear familiar hand—saying, "Fear not; I am he that liveth and was dead; and behold I am alive forevermore and have the keys of death and hell."

We conclude, then, that the Resurrection of Christ is of tremendous moment to those who believe in him. Listen to what Paul says of it: "If Christ be not raised your faith is vain; ye are yet in your sins. Then is our preaching also vain; for we are found false witnesses of God. Then they also which are fallen



asleep in Christ are perished." Three terrifying thoughts! "But now is Christ risen," continues Paul, "and hath put all things under his feet!" Wherefore our faith is not vain; nor is our preaching vain, nor are they perished who have fallen asleep in Christ. "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." (1 Thes. 4:14.)

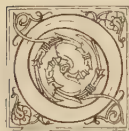
O happy day of "knitting severed friendships up!" The seal of the Resurrection is the seal of certainty on all our fondest hopes of heaven. We have not followed cunningly devised fables in our faith and our preaching; for we have heard the voice of the Father saying, "This is my beloved Son," and we have also heard the voice of the Son saying, "I am the resurrection and the life; he that believeth in me though he were dead yet shall he live, and he that liveth and believeth in me shall never die!"

Out of dust and darkness comes a cry of passion,  
Out of loss and sorrow wakes a sudden thrill,  
Sick and weary are we of life's hollow fashion,  
"Hear us, Lord, and answer! Dost thou slumber still?"  
Hark, the anthem answers. Listen! Fast and faster  
Swells a psalm whose chorus angels shout abroad:  
"Come, O Lord undying! Hail, O mighty Master!  
Lo, the risen Saviour! Lo, the Christ of God."

## The Resurrection at Joppa

BY CHARLES CARROLL ALBERTSON, D.D.

But Peter kneeled down and prayed; and turning him to the body, said, Tabitha, arise. And she opened her eyes; and when she saw Peter she sat up.—Acts 9:40.



NE of the striking features of apostolic history is that fact that many a character is lifted to earthly immortality of fame not because of any great thing he did or said, but because of his intrinsic goodness. Martha and Mary were neither brilliant nor clever. Lazarus was not a hero, and he may not have been a saint. But these three were hospitable, and they have their place in Christian history. The New Testament is rich with just such characters: Jairus, Cornelius, Ananias of Damascus, Simon the Tanner, Lydia, Phoebe and Philemon are examples. Dorcas is another. They form an illustrious group. Their eminence is the eminence of goodness, and their honors are honors which kings and queens might envy.

In the little group of disciples at Joppa, in the years immediately following the founding of the Christian Church, was a woman whose Greek name was Dorcas, but who was probably better known among her neighbors by the Aramaic name, Tabitha. Whether she was rich or poor, married or single, comely or homely, we have no means of knowing. From the fact that no family is mentioned, the inference is that she was not married, thought she may have been a widow. Possibly it was her widowhood that impelled her to minister especially to needy widows, for when her lips had taken the sacrament of dust, her death chamber was "full of widows weeping and showing the garments she had made while she was with them." It is not at all necessary to think she was rich in worldly goods, since some of the most benevolent souls on earth have been compelled to confess,

No foot of land do I possess,  
No cottage in this wilderness.

She may have been beautiful of face, since real beauty is soul-deep. Emerson said of Longfellow when the good gray poet lay dead at Cambridge, "That man had a beautiful soul." Dorcas must have been an attractive person, graceful in carriage and motion, since her Aramaic name means "gazelle," and the Jews had the habit of naming their children after some physical, mental or moral characteristic.

Here in the Book of Acts is the picture of Dorcas as she lies dead in her chamber. Observe that not one of the things we commonly think of as important

is of any consequence now—whether she was fortunate or unfortunate, whether rich or poor, whether famous or obscure, whether handsome or plain. The only thing thought worthy of mention is her character. Had she been a queen, it would have been the same. Her character was her crown, and she wore it when living and wore it when dead. If we should remember this it would save us much trouble. We grasp for honors, titles, decorations, reputations, no one of which is worth to us, an hour after death, as much as the turf that covers a fresh-made grave!

Who are the monarchs of history? Who are they who still "rule our spirits from their urns?" Not those who climbed the highest, or pushed the hardest, or lorded it over the largest number of subjects, or conquered the largest strip of territory, rather, they are those who, like Dorcas, have made the needs and woes of others' lives their own. Who are they? Robert Raikes, with his "ragged schools;" John Howard, with his pity for prisoners; Dr. Barnardo, with his orphans' homes; obscure workers like that poor woman who sold candy on the street, but who, during her lifetime, took thirty boys, one by one or two by two, from the almshouse, and supported them while they learned trades, and sent them out to be self-supporting. When Mr. Moody first went to Chicago he asked a Sunday School superintendent to give him a class to teach. There was no class for him. "Then give me room and I'll get a class," he said. And he did. He picked up waifs from the street, first tempting them with cookies, but loving them and teaching them until they came with no thought of cakes. That is how the supreme soul-winner of our generation acquired his first passion for souls.

Have you not noticed how much there is of just such work in the New Testament? The people who "thronged" Jesus were a hungry, needy, seedy lot. The first miracle after Jesus ascended was wrought upon a lame beggar. Paul was not above preaching to poor men, common soldiers and slaves. We do not find so much of this in the Old Testament. We do find a higher ethic and a purer benevolence among the Hebrews than among any other people, but the passion for helpful service had not yet been born. Jesus comes, and it is born. But this passion does not die when He disappears. It is more widely diffused after Pentecost than before. We find it in Jerusalem and Joppa, in Philippi and Corinth, in Antioch and Rome. The explanation? It is here, in a little word we have overlooked, the word "disciple." "There was at Joppa a certain disciple named Tabitha." This word explains both her character and her motives. (Our motives determine our character.) She may have heard Jesus say, "Inasmuch as ye have ministered unto one of the least of these ye have ministered unto me." At any rate, her life was "full of good works and almsdeeds," because her heart was full of love. The world well knows the source of Christian love. It has both its pattern and its incentive in Jesus Christ. It is not too much to believe that a naturally unselfish disposition had all its good impulses quickened into a persistent passion by the example and words of Him Whom she had come to call her Master and her Lord.

Dorcas was a disciple. She had learned in the school of Jesus Christ the deeper meaning of love, and that love must find expression. "With what do you mix your paints?" a scholar asked his teacher in art. "With brains," was his reply. Many a needle has had back of it only a desire for bread. Dorcas sewed love into the garments she made for the poor. No wonder the people wept at her death. Her love was dearer to them than her garments. She gave herself with her needlework. This fact is more than suggested in the word "almsdeeds." Almsgiving is one thing, almsdoing is another. Almsgiving sends; almsdoing goes. Almsgiving may be official; almsdoing is personal. Almsgiving may be a matter of pride or custom; almsdoing is the outflow from the fountain of a loving heart.

We cannot be disciples without being in some sense apostles as well. A wounded Confederate soldier said to a Union chaplain who was ministering to him on the field of battle: "If there is anything in your religion that makes a man feed his enemy, and give him a drink and give him his coat to keep warm—if there is anything in your religion that makes you do what you are doing, you



may talk to me about it." The most of us have very little influence or power over any one to whom we have not been of some service. It takes a disciple to be a successful apostle. What poor apostles we make with all our professions and confessions, with all our conferences and assemblies, with all our creeds and prayers, apart from our fidelity to the ideas and ideals of Christian discipleship. Do we want to be apostles? We must prove our discipleship. How shall we prove it? By wearing a smile where now we wear a frown, by cultivating "an earnest desire not to have our own way," by giving up what we have long clung to so tenaciously. There is eloquence in character. And there is permanence of power in character. The garments Dorcas made are dust. The words she spoke were written in the sand. But her fidelity to the Divine Master remains.

The Cathedral of Milan has a triple doorway. Over one entrance is a wreath of flowers with the inscription: "All that pleases is but for a moment." Over another is a sculptured cross with the words: "All that troubles is but for a moment." Over the central portal is this sentence: "Only that is important which is eternal." Her discipleship put Dorcas into alliance with eternal things, and hence, though dead, she yet speaketh.

Let us read again the ninth chapter of Acts. We shall find four forces, four forms of power, present in the early Church. First, there was the power of holy character, the stamp of God on the life of men and women. Then there was the power of coöperation. There was communication between groups of Christians in various places. And there was the bond of sympathy. This explains why when Dorcas died, Peter came from Lydda to Joppa to weep with them in their weeping. But all these forms of power cannot account for the miracle of healing, miracles of resurrection, miracles of conversion which occurred here, there and everywhere. The power which makes the church triumphant is the power of the presence of the Spirit of the Living and Omnipotent God. How many of these forces present in the early Church are at work in the Church of our day? Personal influence? Coöperation? Sympathy? The Holy Spirit? The first three without the fourth would make the Church only a pleasant society, an ethical organization, useful, active, but not mighty for the conquest of the world. The fourth, without the first three, is like Niagara unharnessed. Give us all four of these forces, and the Gospel is still, as of old, the power of God unto salvation.

Come now into the death chamber at Joppa. Peter enters. Does the weeping cease? Nay, it is rather increased. Grief breaks out afresh when our friends come to clasp our hands and sit with us. Let a child try to tell you his troubles, and the fountain of tears is reopened. The widows show the garments Dorcas had made for them. There is eloquence in those garments, eloquence far more moving than the cloak Mark Antony showed at Cæsar's funeral, when, holding up the great man's toga, he showed the marks of envious daggers and the stains of Cæsar's blood.

Now occurs a miracle like that which Jesus performed in the house of Jairus. Peter "put them all forth." There must be quiet here. He prays. He calls the dead disciple by name. It is the Aramaic name, the more familiar name, the friendly diminutive name by which he calls her. Jesus said to the little damsel, "Talitha cumi." He called the child His "little lamb." Peter was there that day. He remembered it all. He calls this woman by her pet name, and she opens her eyes and sits up. Ah, if only we could call our dead by their sweet names and see again the flush of color in their cheeks, the light of life and love in their eyes! But we cannot. All in vain we weep and wait and wonder. Death hath still power over these mortal bodies. But in the realm of the mind the same Almighty Power which Peter invoked that day is present and at work, robbing death of all its sting and taking from the grave its victory.

In the Lapidarian Gallery at Rome are hundreds of inscriptions from the early burying-places of the Christians. They are arranged on a side of the wall just opposite inscriptions from the burying-places of non-Christian families. Let me quote some of the non-Christian inscriptions. "Somno eternali" (In eternal sleep). "To a very sweet child whom the angry gods gave to eternal sleep."

"We are deceived by our vows, misled by time, and death derides our cares, anxious life is naught." "Of all their wealth they possess only this tomb." "My play is ended, soon yours will be." "Vale Aeternum" (Farewell forever).

Now on the opposite side of the wall are epitaphs which show how faith in Jesus Christ prevailed to make of death something other than it seemed. "Called away by angels," "Laurentius was born into eternity." "He went to God." "Here rests a handmaid of God." "The earth has the body, celestial realms the soul." "Refrain from tears, my sweet daughters and husband, and believe it is forbidden to weep for one who lives in Christ." "Petrosa went to her rest, a handmaid of God and of Christ."

There came a time long after Peter's visit to Joppa when Dorcas fell asleep and no apostle was there to awaken her. The little daughter of Jairus, the son of the widow of Nain, Lazarus and Dorcas, all ultimately died. Their resurrection did not confer upon them eternal life on earth. Their resurrection only lengthened by a little term the period of their probation here, only postponed for a little time their putting to sea. The miracle, the eternal miracle of Christ, is that now, and in every century since He visited the fields of earth, death is transfigured. To use an apostolic term, death is "thoroughly abolished," and "death once dead, there's no more death to die." "Thanks be unto God who giveth us the victory through our Lord Jesus Christ."

## Who Touched My Garments?

BY TREVOR H. DAVIES, D.D.

Who toched my clothes?—Mark 5:30.



HE question, literally translated, might be rendered, "Who touched me through my garments?" The form is peculiar to Mark and is very suggestive. There was more than the touch of the garment, something which differentiated the touch of the woman from the touch of the multitude; something inward and spiritual. The disciples replied: "Thou seest the multitude thronging thee, and sayest thou, Who touched me?" But this was different. The jostling of the crowd was accidental; the touch of the woman was volitional, intentional, spiritual. And Jesus turned Him about in the crowd and said, "Who touched me through my garment?"

We may say the woman had an affinity for the Master. We are brought by words and deeds into contact with many who remain strangers to us; we are aware of their presence, but there is no vital interest held in common. We touch the vesture of the soul in speech and act, but that is all. Another comes whose presence stirs us to our depth until speech is inadequate for communion between us.

"And thought leaps out to wed with thought  
Ere thought can wed itself with speech."

In that sense we say the woman had an affinity for our Lord. There was a quality of soul in her which appealed to Him. When we remember that man's affinity for God is called faith the incident becomes luminous. That was the essential difference between the woman and the multitude. Her approach was that of faith emerging from a deep human need. "And Jesus said . . . Who touched me through my garment?"

We, too, are seekers after One who comes to meet us, clothed in many different garments. We think we should have known the Lord had we been with Him in the days of His flesh, but do we know Him in His modern vesture? The question becomes expansive and universal, "Who touched me through my vesture?"

### I. *Our Risen Lord as He Comes.*

My purpose now is to throw the light of four New Testament passages upon this ancient question, that we may know our risen Lord as He comes to us in our present need, and that through the garment which He assumes we may touch Him for our healing and our peace.



1. John suggests that the whole material universe is God's vesture. The "Word" which afterward "became flesh" found an earlier manifestation in those divine works which are about us. "By him were all things made and without him was not a single thing made that hath been made." The Word utters itself in stars and hills and flowers and birds. "In him all things consist," adds Paul.

Interesting as this is from the standpoint of those who seek a spiritual interpretation of the world, it is still more interesting to those whose hearts cry out for God. Many have touched Him through this vesture, but how many there are who like the multitude in the ancient story, are unaware of Him who invites their approach. "The Greek poet," writes Schiller, "may be accurate in his descriptions of nature, but his heart has no more share in his words than if he was treating of a garment, a shield or a suit of armor." This is the attitude of many who are unaware of Him who clothes Himself in the wonders of His works and seeks communion with His children thereby.

To touch God through this vesture we need more than the trained intellect, though this should be our helper. It demands a living personality, awake to its need and feeling after Him who alone can satisfy. There is a man who can write down in a book all that he has seen and felt in his study of a flower. "A yellow primrose 'tis to him, and it is nothing more." The intellect is informed while the heart is left irreverent and unhealed. But another writes:

"I have felt

*A presence that disturbs me with the joy of elevated thoughts."*

He has touched One, the living One, through His vesture, and has been healed by the touch.

To those seeking after Christ today there may be this manifestation. Communion with Him is possible through the garment of wonder and beauty which He is forever weaving on the looms of time.

## *II. Our Means of Fellowship.*

We turn to our Lord's suggestion that our human nature is a vesture which He assumes and through which we may hold fellowship with Him. "Then shall he say to those on his right hand, I was hungry and ye gave me meat. . . . Inasmuch as ye did it unto one of the least of these ye did it unto me."

This is surely the secret of that deep peace which falls upon the unselfish soul in its ministry of help. We touch the "Prince of Peace" as we stretch out a hand to support His children. Prayer is not the only medium of communion with our Lord. Many have fellowship with Him through this human garment which others trample heedlessly under foot.

We are confronted by vast social changes which demand from all an enlarged human sympathy. The attempt to base human society upon "a policy of enlightened selfishness" has broken down again and this time on a world scale. We must find some other foundation, even as our Lord assured us. It must be made impossible for the children of God to go hungry in body, mind or soul. Very urgent, then, is the assurance that we may transform this awakening social aspiration into a vast spiritual revival. Our Lord is fashioning for Himself a vesture in this throbbing human nature, and though by many He abides there "despised and rejected," yet there are those who in their ministry of human sympathy discover that deep mystic joy which reveals that He is near.

When Sister Dora Pattison—who made so much more out of life than her brilliant brother Mark, because she allowed the heart to take its part in the fashioning of her work—when she was nursing in one of the hospitals in England and was disturbed in her few hours' rest at night by the ringing of a bell placed over her head, signifying that some patient was in need of her services, she would repeat to herself the words, "The Master is come and calleth for thee." So the great souls of the world have heard the Master call through the voice of human need, and have gone forth to touch Him through His vesture. Our best moments come through self-forgetfulness. We receive more than we give. In our sacrifice God has His supreme opportunity of entering through open doors into our lives.

## *III. "Dwelt Among Men."*

There is a profound message which comes to us through the central doctrine of our faith that Christ did in very truth become man and "dwelt among men" as one of themselves, holding communion with the Father through all the labor and the sorrow and the joy of human life. He did "his Father's business" in home and shop as truly as in synagogue and temple. Every duty and relationship was to our Lord the embodiment of the divine will and His fellowship with the Father was made constant, not an incident of worship, but a perpetual experience of life and work. In this also He was the Son of man, revealing to us the coming of God through His vesture.

Sir Edward Elgar was asked by Mr. Harold Begbie how he composed his music. "Very easily," was the reply, "I take as much as I require. I can hear the floating melodies and when I compose I sit down and help myself." That makes composing very easy, indeed, to those who hear. Some of us are unfortunately a little hard of hearing, but Elgar hears and he tells us upon the instrument what he hears. Many hear the celestial harmonies outside the church and their testimony also cannot be gainsaid, for the music steals to us through life and duty.

There is a business man engrossed in writing a letter by which he will lose a hundred dollars, and there is no need for that letter except that it is right. He is not thinking of God but God is there and the merchant will be a stronger man when the right has been done. He has touched God through His vesture. The mother, engaged in the duties of the home, if those duties are taken up in the right spirit, will find love filling the heart, and "God is love." There is no duty in which He does not come to us; there is no experience through which we may not touch Him.

Those who thus hold fellowship with God through the work and the joy and the sorrow of life are not harmed by prosperity, nor yet by adversity. Prosperity is then the shining of the sun, mellowing and ripening the precious fruit. "The sun shall not smite thee by day;" not *smite*, only ripen. There is peril of sunstroke, but not to those who find God in their prosperous days. "And the moon shall not smite thee by night." We do not need that one expound to us the story of Jacob, who went out into the dark night and was touched by One in the lonely dark, so that he went forward a changed man. "No matter by whom my cross comes to me," declared Christiana Rossetti, "before it reaches me it passes through the divine hands." The Roman soldiers forced the cross upon our Lord, but God was there.

"The healing of the seamless dress  
Is by our beds of pain."

"Who touched me through my vesture?"

#### IV. *Means of Touching Him.*

Our forms of worship are garments which the ever-present and ever-seeking Spirit assumes that we may touch Him and be healed. "Where two or three are gathered together in my name I am there." And yet how easy it is to be like the multitude who pressed upon Him without being healed! There is no service in all the long roll of all the churches which can act "*ex opere operato*." Hundreds of thousands crowd the churches of our land each Sunday, but many return to their homes as anxious and as self-centered as when they came.

We have worshipped under many forms, sometimes finding Him we sought in stately ceremony, full of the symbolism of form and color and song, at other times with little present to help the ear or the eye, for God comes to us according to our mood and temperament, and He suits the vesture to the discernment of the worshiper. He has worn garments in other days which are cast aside today. But all who have examined their own hearts know how possible it is to find all services empty of spiritual content where there is no eager heart. "Blessed are they that hunger and thirst."

The flower seed first puts out the seed leaves and none sees them but God. They are like two hands stretched out to heaven, and rain and nourishment fill the little hands with plenty. If one of the leaves perishes, declares the botanist, the



plant will perish, even in the richest soil. Amid the means of grace we must have the outstretched hands of prayer and faith. "Who *touched* me through my vesture?"

Cardinal Newman used to speak continually of the "two luminous certainties God and the soul." Religion does not end there—it reaches forth through the individual toward the uttermost ranges of the life of the world, but it is in that sacred isolation the spiritual life gathers to itself new tributaries of power. How great is our need of God today! We are confronted by problems which cannot be solved, by forces of disintegration which cannot be overcome, by fears and anxieties which the heart cannot endure until we have the reinforcements and inspiration and guidance of His presence. "If with all our hearts we truly seek Him we shall surely find Him." He also comes seeking. He clothes Himself in garments which sweep by us each commonplace day. "Who touched me through my vesture?"—*Christian Advocate*.

## Evils that Never Arrive

BY J. H. JOWETT, D.D.

Who shall roll us away the stone?—Mark 16:3.



HIS needless anxiety may stand as a common type of innumerable worries concerning difficulties which never arrive. How anxiously these women had grappled with the disturbing problem of their own weakness! They yearned to do the last love-service to the dear Body of their Lord. "But who will roll us away the stone? We shall not be able to move it! And no one will be about at that early hour! It will be still dark and the gardener will not have come to his work! We may take our spices to the grave, but the stone barrier will mock our weakness, and we shall have to turn home again!" And so they fretted and worried, and they saw no way out. And, still fretting and worrying, they went to the tomb. "And they found the stone rolled away from the sepulchre. For the angel of the Lord descended from heaven and came and rolled back the stone from the door." All their worry had been quite unnecessary. The difficulty which they had foreseen never arrived.

And that is only one example of countless others in which we bother about things for which our Father has made ample provision. The angel has already received his commission, and at the appointed time he will remove the stone. But still we are inclined to worry all along the way. When we are converted by the saving grace of Christ we are often seriously troubled and anxious about the new road. We are fearful as to how it will fare with us when the tempter straddles across the way. And what about the Slough of Despond? How shall we get over it? And how shall we be able to climb the hill Difficulty? And with many other such fretful questions we worry our hearts. And they are needless burdens which we are fashioning for ourselves. There is an angel ministry in all these things. But the trouble is we forget the angel and whenever we leave the angel out of the reckoning we see insuperable barriers everywhere, and we are sore afraid. The angel is before us on the road, and when we come to the fearful place we shall find that his work is done.

How many believers in Christ wonder how their faith will stand when sickness comes, or when old age creeps on, or when they see the shadow of death stealing across the familiar fields to their own house door? How will it be when sorrow comes around us like a threatening flood? We worry as to whether we shall be able to stand in the fierce current, and having done all, to stand. Who has not known these forebodings? We look forward to some possible Gethsemane, but the trouble is we forget the angel who ministers in that garden of gloom. "And there appeared an angel unto Him from heaven, strengthening Him." We forget that gracious willing angel, as we are inclined to forget all the secret ministries which are appointed to serve us in dark places. They are in the wilderness of temptation just as they are in the Garden of Gethsemane. "Behold angels came and ministered unto him." If we leave the

angel out of our thinking the stone will appear an overwhelming hindrance. But if we think of the angel we can quietly believe that the stone will be rolled away. And so shall it be with the last great fear. We wonder what will happen to our faltering spirits when we come to the dark river. Everything seems so uncertain, and no one has come back to bid us be of good cheer. Oh, yes, Someone has come back, and He says to us: "Peace be unto you! When thou passest through the waters, I will be with thee."

## Sidelights

### SPIRITUAL GIFTS

1 Corinthians 12:1-13. It would be an impossible task to enumerate all the gifts of the Spirit to the church. But on the basis of what is said here we may divide them into two classes: those accessible to all Christians, and those inaccessible to all. Concerning the latter, Paul teaches that each has his own proper gift from God in which he himself alone shares. Then there may be gifts that come to a class of believers, like tongues of prophecy. Again there may be gifts that one age of the church possesses and another age does not. These matters are in the sovereign will of the Lord of the charisms. There is, however, to be no jealousy and no strife. There are again gifts in which all may share. Paul calls them the more excellent way because without them the other gifts would all fail of their goal: the building up of the body of Christ. These universally accessible gifts are Faith, Hope and Love. Reflect on the picture here drawn of a society endowed with all the gifts and graces of the Spirit and harmonized and energized by Love. That is the Kingdom to which we Christians belong.—*Family Altar*.

\* \* \*

### HIS BIBLE

(2 Corinthians 3:2, 3.)

One night, just before the late Captain Bickel was retiring to rest, he met at the deckhouse door a ruffian who had been wonderfully converted on one of these voyages. Although a rough, untutored man, he had gone at once to others, telling the story of his conversion and of Christ as he had received him.

Captain Bickel was very tired, but he had a little talk with the man. He asked him if he would take a Bible to a certain man on the morrow. He

shook his head, "No, no, captain; he does not need that." "But, why not?" "It won't do him any good." But why?" "Because it is too soon. That is your Bible, and, thank God! it is now mine; but it is not his Bible." "What do you mean by that?" "Why, simply that he has another Bible; you are his Bible; he is watching you. As you fail, Christ fails. As you live Christ, so Christ is revealed to him."

Writing of this incident, Captain Bickel said: "Friends, I did not sleep that night. I knew it in a way, of course, but to say: 'As you live, so Christ lives in that man's soul, in that house, in that village, in four hundred villages.' God help me! I had been called a thief, liar, foreign spy, traitor, devil in public and private, and had not flinched; but to face this! As you live, Christ lives in a hundred thousand hearts. As you fail to live Christ, Christ is crucified again. What wonder that the message is crucified again. What wonder that the message of the converted ruffian sank deeply into my heart! What wonder that I slept not!" —*Men and Missions*.

\* \* \*

### GREAT TEXTS

A Dominican monk, preaching in the great Cathedral of Paris, stirred the people as they had not been stirred in years. This monk is said to prepare his sermons in his cell, and during the Lenton period to come forth and enter the pulpit of Notre Dame. It is said that one of his sermons on that part of the creed, "I believe in God," he was 10 years preparing. Daniel Webster once suggested to a clergyman the text, "There is one lawgiver." The clergyman, after meditating upon the theme some time, declared that he could not preach upon it; it was too great a theme.



### "IF A MAN DIE."

A florist was working among his flowers one day. As he toiled in the joy of the morning a favorite plant fell from its place to the ground. The reddish clay within whose form it grew was broken by the fall, but the flower was not injured in the slightest way. With dextrous hand the gardener gave it larger space in which to grow anew, and soon it bloomed in beauty rich and rare.

There is a tenant living in a mold of fragile clay. Some day the claim will come for greater room, and then the "outgrown shell" will fall away. If in the youthful morning, and not the aged afternoon, the signal hour appears, it need not be made sombrous by the mist of doubt or fear. God has a place for every soul redeemed and in His grace where it may reach the summit of the self it longs and prays to be. All uncompleted plans and dreams shall come to full fruition there.

"If a man die shall he live again?" But he is not to die. "God giveth it a body" and "I am the resurrection and the life" are words that ostracize the thought of death and give assurance of eternal day.  
—*Thomas Fredrick Williams.*

\* \* \*

### KNOW GOD

"And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent" (John 17:3). Why do not God's people know their God? For this reason: They take anything rather than God—ministers and preaching and books and prayers and work and effort—any exertion of human nature instead of waiting until God reveals himself. Give God his place. Begin in your prayer. The power of prayer depends almost entirely upon my apprehension of who it is with whom I speak. Take time, and get a sight of this great God in his power, in his love, in his nearness, waiting to bless you. Before and above everything, take time ere you pray to value the glory and presence of God. What a wonderful thing our church services and conventions would be if all the worshippers were waiting upon God, determined to let God have his place! I cannot fully give God his place upon the throne, for I cannot realize what that place is; but God will increasingly reveal himself and the place he holds.

I know about the sun, because I see its light. No philosopher could have told me about the sun if the sun did not shine. No power of mediation and thought can grasp the presence of God. Be quiet and trust and rest, and the everlasting God will shine into your hearts, and will reveal himself. The abiding presence of God is the heritage of every child of God. The Father never hides his face from his child. Sin hides it, and unbelief hides it; but the Father lets his love shine all the day on the face of his children. The sun is shining day and night. Your sun shall never go down. Come and live in the presence of God.—*Andrew Murray.*

\* \* \*

### STRENGTH IN PRAYER

Connect yourself with the revealed purpose of God in Jesus Christ. Follow His lead, see how He shot beyond the sons of time and showed what they may become. No one can expound this imbroglia called life, or tread cheerfully amid its coil of contradictions, without faith in God; otherwise he will be dazed by its mystery, confused by its discord, and maddened by its inequalities. Religious faith gives poise, serenity, courage and joy. Prayer pours strength into the soul and helps it to move on into the darkness. Nothing can deeply disturb or alarm him whose strength and refuge is God.—*J. Sparhawk Jones.*

\* \* \*

The psalmist tells us that "the fool hath said in his heart, No God, no God." It was a fool who said it and even a fool had to say it in his heart, for even a fool's head knew better than that. Atheism, of whatever kind, is a freezing void, an arctic breath, a life-less life, an atmosphere in which no wing can soar, no heart can beat, and no soul rejoice. Atheism can transform a rare day in June into a raw day in January.—*R. S. MacArthur, D.D.*

\* \* \*

What a cowardly religion it is to be afraid to oppose the foe until Christ has vanquished him, and then rush over his corpse and kick it and get all we can from what Jesus has done, but never think of Him who gained the victory at the cost of his life.—*H. W. Webb-Peploe, D.D.*

## THE BEST BOOK

A man who rejected the teaching that the Bible is divinely inspired, and who fancied that its ethical and moral precepts might be improved, sat down to revise the Ten Commandments. He read the first, considered it critically, and remarked, "That seems to be all right." A careful perusal of the second induced the same verdict. He could render no other judgement concerning those which followed. When he had finished the tenth, he exclaimed: "I can not find a flaw in any of them; I wonder where Moses got all that!"

The puzzles of the Bible do not end with the inquiry voiced by this critic. Moses is not the only author whose contributions to the Scriptures raise the question, Where did the writer get this? Where did David and the other composers of the Psalms get the sublime spiritual ideas which pervade their poetry? Where did Isaiah and the rest of the great prophets find the magnificent conceptions of righteousness which characterized their deliverances? Where did Paul obtain that superlative description and analysis of love which has made immortal the thirteenth chapter of his first epistle to the Corinthians?

One can indefinitely continue to ask questions like these, and find no satisfactory answer until he acknowledges that God alone could have given such unsurpassed thoughts to men. With the advance knowledge the superiority of the Holy Scriptures has become increasingly evident, and the words of Whittier have deeper meaning than ever:

"We search the world for truth; we cull  
The good, the pure, the beautiful,  
From graven stone and written scroll,  
From all old flower-fields of the soul;  
And, weary seekers of the best,  
We come back laden from our quest,  
To find that all the sages said  
Is in the Book our mothers read."

\* \* \*

## DON'T CARRY BURDENS YOU CAN SET DOWN

An aged, weary-looking woman, with a heavy basket upon her arm, entered the train at one of the way stations. Carrying her burden with some difficulty down the aisle, she found an empty seat of which she took possession. Instead of placing her burden upon the floor or upon the seat beside her, she continued to hold it, shifting its weight now and then from

one knee to the other. A working man across the aisle watched her for some time in silence, but at last, when he could stand it no longer, he reached over and touched the woman upon the arm. "Madam," he said, "if you will set your basket down, the train will carry both it and you."

How much of human nature there is in this little incident! Some people never try to "ease the burden" which circumstances has decreed shall be theirs. They insist on carrying it even when they might temporarily lay it down and ease their breaking backs.

\* \* \*

## STRIKING THE LAST BALANCE

What will your life be when it is finished? When you wind up all your affairs in this world? Blessed will you be if you can look upward and say, "Father, I have finished the work which Thou gavest me to do." If you have lived merely for the gratification of sense and self, what an awful review of the past your last moments will reveal! What an awakening when the last day of your life is being finished! One hour would have been enough to have claimed by faith Christ's finished work, to have entered into partnership with him in this life, and in heirship with him in the riches of His eternal life.—*Christian Herald*.

\* \* \*

## SWEET EASTER TIME

BY A. G. RIDDOCH.

When fragrant lilies sweetly blow  
And every field is turning green,  
When lights and shadows gaily dance  
The glowing earth and sky between,  
When song-birds from the South-land come  
And wake to melody the dell,  
When Nature rouses from her sleep  
The resurrection life to tell.

'Tis then we sing the triumph song  
First heard in lands beyond the sea,  
How Jesus burst the bonds of death  
In dear old-storied Galilee;  
"The resurrection and the life,"  
Hope's golden rainbow in the sky,  
The fount of life whose living streams  
Refresh and never more run dry.

Sweet Easter Time, well may the birds  
Unite with every living thing  
In rousing songs of joyful praise  
To laud the Natal Day of Spring  
May Heav'n's refreshing blessings flow  
In peaceful rivers far and wide,  
And Christ our risen Saviour's praise  
Float grandly on the swelling tide.



# Prayer Meeting Service

BY A. WILLIAM LEWIS, B.A., B.D.

Some places April showers bring May flowers. April is the beginning of the months of flowers and beauty. It should also mark a new growth in grace and knowledge. Again April is the Easter Month.

## THE VICTORY OF LIFE; UNOBTRUSIVE

MATTHEW 12:9-21.



ESUS in His life fulfilled the marvellous prophecy of Isaiah. He was life at its best, in its most exalted walks, endued with a superman-authority and power; yet He was quite unobtrusive. He shunned the blare of trumpets and the noise of applause. When He arose from the dead He asserted His divine claims to be the author of life in silence, unseen. No bells heralded the greatest victory ever won on earth, that of life.

In nature life wins its victories without noise or display. Who can tell when the grass first rises into life? Only the doctor or trained nurse can tell when the fever-stricken patient begins to improve, the victory of his life. Death and hell struggle for the soul of an immortal; and few know exactly when life wins, and joy thrills Heaven.

Judgment came upon Jesus; but God sent forth judgment upon the judgment of man, bringing the life of Jesus unto victory. Jesus was the supreme expression of life; and it was not possible that He could be held down by death. (Acts 2:24.) Angels rolled away the stone; but no one saw Jesus lay aside His robes of death and fold up the napkin about His head.

A Christian is assailed by some heinous temptation, and to sin is to die. Few may know that any struggle is being waged. Life gradually asserts its rights; and the victory is won in the silences. Society is cursed with some wrong, the insignia of death. The victory is won in the hearts of millions, and public sentiment outlaws the enemy; but no one can say, "Lo, here;" or "Lo, there." History may record the victory of life, but it cannot date the moment when the angels first sang the triumph.

When the death of the body steals like a sleep upon the tired spirit, the victory of the immortal life is unobtrusive.—*Life! Life! Life!*

\*

## THE BEAUTIFUL LIFE

An educated Japanese came to America, and studied the life of an old carpenter in California. He called his enigma "The Beautiful Life." He accepted a New Testament, under protest; and two years after on his way to Japan he ran into the study of Dr. Leighton Parks, and exclaimed, "I have found the Beautiful Life in Jesus Christ."

It is a beautiful thing to be a poet, but more beautiful to be a poem. "Ye are better than all poems that ever were written or read; for ye are living poems, and all the rest are dead." The sky is a poem in light. Earth is a poem in matter. A cathedral is a poem in stone. Man is a poem in flesh, the "Poem of God." (Eph. 2:10.)

The Creator has made all things beautiful for man, and given man the power to appreciate. Better still He has made man capable of the most ideal beauty, and able to adorn everything he touches. The evil do not appreciate the beautiful, for good is the supreme beauty.

Some think more of beauty of face, which is an object of envy and very superficial and fleeting. The true adornment is "The hidden man of the heart." "Handsome is that handsome does." A Japanese lady in Japan visited a Mission School and wondered at the beauty of the girls' faces. "Do you accept only the beautiful?" "We take anyone, but we cultivate the soul." "I wish my daughter had that beauty, but I do not want her to be a Christian." She came, and got the "Beautiful Life."

The eyes are to let the beauty shine. Painting on china is a beautiful art; and the beauty is "burnt in." The highest beauty is in character; and often it is "burnt in" by suffering. A native found a picture of a "Head crowned with thorns," and he asked the missionary, "Is this connected in any way with your religion?"

## "ADORN THE DOCTRINE"

TITUS 2.

The Bantu of Africa pray every morning, "O God, Thou hast made all things beautiful; but we are to lend a hand." God depends on us to "adorn the doctrine of God our Saviour in all things."

Every one of sound sense and reflection must have a creed, and some kind of a doctrine. As music by an artist is more than the printed page; so we are to adorn the Word of God, and adorn religion. Consecration needs this adornment before it is acceptable to the uninitiated. So does self-denial, and sacrifice in service. God set the pace in giving His Son to adorn His love to man. The rose adorns botany. The rainbow adorns optics. The stars adorn astronomy. Missionaries adorn Christianity. We should daily adorn the Church, and adorn the truth of Christ. Jesus in life adorned His teaching. "Go thou and do likewise." "Jesus, I live to Thee, the loveliest and best. My life in Thee, Thy life in me, in Thy blest love I rest." A sundial in Spain has this inscription, "I mark only the bright hours."

Children should adorn in life what they learn in school and in the Sunday School,—Truth, Love, Gentleness, Kindness. And we are never too old. Labor and Capital should strive to adorn their God-given function. Jesus adorned Labor, and He adorned the wealth of Almighty God.

We must know the doctrine of God, not hair-splitting elaborations of man's philosophy, where theologians contradict one another. We study the Bible as the Guide to Life; and then we can adorn the truth. If we love the Author, we will the better enjoy the Book, finding in it wisdom that is sweeter than honey, more precious than gold or platinum. The Bible is the Glad Book, and we are to live the radiant life to adorn the gladness. The canary sings its religion. We may make drudgery thrill with joy. Christ came "the effulgence of the Father's glory and the very image of His personality."

\*

As small letters hurt the sight, so do small matters him that is too much intent upon them; they vex and stir up anger, which begets an evil habit in him in reference to great affairs.—*Plutarch.*

## "THE KING IN HIS BEAUTY"

PSALM 33:13-24.

Some in America depise kings, and never see the beauty even in the King of kings. Many sing, "Protect us by Thy might Great God, our King;" and yet they see "no beauty in Christ that they should desire Him." Even Christians fail to realize the glorious beauty of our Saviour.

Publius Lentulus gave a beautiful description of the adorable loveliness of Jesus of Nazareth, but this is of little import. The real beauty that is vital to us is the beauty of the risen, living, loving Christ. "Light of light that knows no fading, from all changes ever free, Holy Light that knows no shading, *Shine on me.*"

Many fail to appreciate Christ because He condemns their sin; but He "came not to condemn *them*, but to *save*." Thus the devil throws a thick veil over the beauty of Christ, like a dark, rubber cloth over a picture of Raphael, like a heavy mist over the face of Mt. Blanc. Many Jews still have the veil over their own hearts, when they look at Christ Jesus. Max Mueller confessed to a great prejudice, so that he had not read the New Testament for many years; but as Jesus appeared to Saul on his way to Damascus, so He revealed Himself to Max Mueller, as "the fulfilment of all his hopes, the highest perfection of all philosophy, the explanation of all revelations, the key to all seeming contradictions between the physical and moral world. In all books I felt the want of something; and now I found it in Him, Christ as Lord. With Him I am able to solve all problems."

The beauty of Christ is seen in His *strength, wisdom, righteousness, mercy, exaltation, humility*. "He is the Lily of the Valley, the bright and morning star." The essence of beauty is love, which is seen in perfection in the life of Jesus, and in His revelation of God. "When I stand before the Throne, dressed in beauty not my own, when I see Thee as Thou art, love Thee with unsinning heart, then Lord shall I fully know, not till then how much I owe." "He is the fairest among ten thousand, the altogether lovely."



## Editor's What Not

### Leagues of Nations--Their Inadequacy



In the first place we call attention very briefly to the record of some of the most ancient historic countries. Those earlier nationalities present a melancholy story always ending in a grave yard.

The story runs on about this way—growth, culmination, decline and extinction. The greatest cities and the mightiest kingdoms and empires have passed away as readily and as completely as the smaller ones. Memphis and Thebes, those cities of Egypt, with a most inviting climate and a productive soil almost unequalled, reached a degree of civilization of surprising greatness; Babylon and Nineveh also with a civilization that in some respects have not been surpassed even in modern times; Sodom and Gomorrah, Tyre and Sidon, the republic and kingdom of Israel, the empires of the Cretes and the Hittites are all in their graves, though off and on those ancient peoples had formed leagues to prevent war; those leagues did service for a time, but failed in the end to accomplish what had been expected.

The ancient Hittites, a great and powerful people, formed an alliance, offensive and defensive, 1383 B. C., with Rameses II. But it met with only a temporary success and in the end the earlier Hittite kingdom was almost completely blotted from the pages of history. One branch of that kingdom with which Israel was often in contention, remained for a time longer but at length it, too, disappeared.

The Egyptian dynasty under the Pharaohs off and on made alliances with other nations to secure peace and supremacy. The Chaldean empire under the reign of Nebuchadnezzar did the same and the Medo-Persian alliance during the reign of Cyrus for a time was notably successful. Greece during the reign of Alexander and the Roman empire under Cæsar made various alliances measurably successful for a time, but afterwards fell apart. Warfare succeeded and national extermination followed.

Alliances of more recent date are perhaps of greater interest to historical and political students. During the reign of Henry IV (1598) there was formed a so-called Christian Republic, including fifteen European states, modelled after the Ionic league of the Grecian states. Later (1693) a move was made to have the sovereigns of Europe form their kingdoms into an alliance called, "The Great Diet," having the power to raise armies and compel any state not yielding to the behest of these allies to submit, or face the united armies of the allied sovereigns.

In 1731 Louis XIV, "Le Grand," was forced to sign the treaty of Utrecht, later Castel St. Pierre advocated an alliance of nations that he claimed would accomplish six things. First it would secure the perpetual alliance of Europe under the Diet. Second, it would determine what sovereigns were to be admitted to membership and fix the sum each must contribute. Third, it would guarantee sovereignty to each member of the alliance. Fourth, it would put under ban all offending states. Fifth, any state under ban would be coerced. Sixth, the council would make laws for all in the alliance.

Here were three alliances, "the Christian Republic," "the Great Diet," and the proposal of St. Pierre, that by forcible measures, if necessary, would secure peace and prosperity to the nations that would become members of the league.

But all these came to naught and we may say they failed for the same reason that all previous attempts at federation had failed, namely, they were up against an unsanctified and selfish human nature. The lesson that seems to be taught is this: that in order to make leagues of any value there must be at the foundation, not civilization alone, nor education alone, nor statesmanship alone, but an enlightened Christian conscience; such a conscience, however, would do away with the necessity of a national league of any kind.

In 1770 Immanuel Kant, of Prussia, proposed a league of peace as a substitute for the alliance proposed by St. Pierre. Forty years later, 1815, which was a remarkable year for alliances, Alexander I, of Russia, formulated the so-called "Holy Alliance." It included the sovereignties of Russia, Austria and Prussia, to which subsequently were added all the other European powers except Rome and England. The proposed object of its formation was to unite those various governments in what was called a "Christian Brotherhood," but the real object was to perpetuate existing governments against any change and against assault from outside.

During the same year, (1815) in the Congress of Vienna Castlereagh of England, Metternich, of Austria, and Gentz, the Secretary of the Congress, led in the adoption of the "Balance of Power" policy. But whether this balance of power based upon a league contract, has been to the world a blessing or a curse remains an unsettled question among students of history.

These various alliances, like all former ones, had their day, which, in nearly every case, was not a long one, and are now matters of history.

This brings us to the more recent peace efforts and to the alliance of the Hague. There was built at the Hague, as all our readers know, a peace palace costing several million sterling. All nations conspired in the erection of that wonderful palace. The stained glass windows in the Court of Justice came from England; the gorgeous marbles of the interior from Italy; the silk tapestries in the Council Chamber from Japan; the priceless porcelain vases from China; a marble throne from Greece; Gobelin tapestries from France; a vase of jasper from Russia; costly carpets from Turkey; smaller gifts from less influential peoples of the world; from the United States of America was contributed marble statuary, and from Germany the massive gates at the park entrance.

The nations had brought their glory and wealth into that Hague Palace. How could there be any more wars? Let the nations now rejoice. This is the beginning of the millennium predicted by the prophets. In substance some of our optimistic prophets were saying that the new heaven and the new earth are ushered in—and much else of a rosy complexion was freely advertised.

But what followed? This: since that palace was built six of the monarchs and presidents, whose pictures hang upon its walls, have been assassinated.

August, 1914, thirteen declarations of war were announced in one month. Six out of eight of the greatest powers of the world were at war. Masses of men, unprecedented—nearly nine hundred million—were directly or indirectly engaged in a murderous conflict by land, sea, air, and water, a conflict at arms such as this world had never known before. It was as if the Almighty had held up the whole peace propaganda to the ridicule of mankind.

And now some of our people are clutching at another straw, the League of Nations. This League was not originated by President Wilson, though it is a sort of foster child of his; and he has advocated it most strenuously. As originally drafted it never has been, and never will be, and never ought to be, put into effect; but even if it were, it would fail unless backed by a Christian conscience, and a Christian civilization, and Christian charity. The world must be regenerated before any league of nations can be made effective; and then as we said before, such a league will not be needed. Neither the approval of President Wilson, nor that of Ex-President Taft, nor that of all the politicians in Washington, nor its immediate ratification by both Houses of Congress, nor its support by all the people of the United States would assure to the world a lasting peace.

The most vital defect in the League of Nations, from a religious point of view, is the absence from it of any recognition of God. Nor was He recognized as of any account at any time during the drafting or discussion of the league. The counsel met, argued and adjourned day after day, but always without prayer or chaplain. The long and short of it is that the peace of nations is in the hands of the Lord God Almighty. Negotiated peace measures by the ten thousand, will be powerless and useless unless re-enforced by the Ruler of Nations. Let the world listen!



"I am the Lord, and there is none else, there is no God besides me: I girded these, though thou hast not known me: That they may know from the rising of the sun, and from the west, that there is none besides me. I am the Lord, and there is none else. I form the light, and create darkness: I make peace, and create evil: I the Lord do all these things. (Is. xlv. 5-7.)

"And all the inhabitants of the earth are reputed as nothing; and he doeth according to his will in the armies of Heaven and among the inhabitants of the earth; and none can stay his hand, or say unto him, What doest thou? (Dan. iv. 35.)

"If ye walk in my statutes, and keep my commandments, and do them, I will give peace in the land, and none shall make you afraid: neither shall the sword go through your land. And ye shall chase your enemies, and they shall fall before you by the sword. And five of you shall chase an hundred, and an hundred of you shall put ten thousand to flight: and your enemies shall fall before you by the sword." (Lev. xxvi. 3-8.)

There is one of the promises of Jehovah to be appropriated by our people as confidently as by the people of Israel in the time of Moses; are we to take advantage of it or, on the other hand, are we to put our trust in alliances or national leagues of whatever kind or name? Listen again!

"But if ye will not hearken unto me, and will not do all these commandments; and if ye shall despise my statutes, so that ye will not do all my commandments, I also will do this unto you: I will even appoint over you terror, consumption, and the burning ague, and ye shall sow your seed in vain, for your enemies shall eat it. And I will break the pride of your power, and I will make your heaven as iron and your earth as brass; and I will make your cities waste; and I will bring a sword upon you, and ye shall be delivered into the hand of the enemy." (Lev. xxvi. 14, etc.) (Comp. Jonah iii, 1-10.)

There is Jehovah's threat; are we to heed it or put our trust in human contrivances and agencies of this, that, or of some other kind, disregarding Jehovah as if He were an indifferent spectator of human affairs, or as if He were asleep or dead?

Perhaps it will not be criticised as wandering altogether from our subject if we should add to our discussion this thought, that America should not be unmindful of the fact that God has something to do with agencies, upon which depend the nation's ultimate prosperity and safety, aside from those that relate to war and league agencies. The corn, wheat and other crops on which almost everything depends, may be overtaken at God's command by blasting or mildew, grasshopper or palmer-worm.

Old Testament teaching and warning belong to the twentieth century as well as to the centuries before the dawn of the Christian era, and are as applicable to Americans as to the people of Israel.

God's control of the elements and His use of destructive agencies for chastisement are thus set forth by His prophet:

"And also I have withholden the rain from you, when there were yet three months to the harvest: and I caused it to rain upon one city, and caused it not to rain upon another city; one piece was rained upon, and the piece whereupon it rained not withered. I have smitten you with blasting and mildew, and when your gardens, and your vineyards, and your fig-trees, and your olive-trees increased, the palmer-worm devoured them." (Amos 4:9. Comp. Ex. 23:28; Joel 2:25.)

Changing the language to conform with conditions now existing in our country and that may yet more and more prevail, the reading would be this: I the Lord will send upon your northern habitations snows and frosts in winter such as were never known before; your boasted industries shall be paralyzed; the people shall cry out for coal and bread. I will send upon your south country the citrus canker, the cotton weevil, the mango and avocado beetle in multiplied numbers, such as never yet have been known; and there shall be fires, floods and tempests with earthquakes in diverse places; and I will oppress your people with taxation until your rich men and merchant men shall howl for the burdens heaped upon them.

Yes, the Lord God Almighty is on the throne; let the people tremble—or rejoice.—*L. T. T.*

## Christianity With Christ Left Out



THE strenuous efforts put forth by various Protestant denominations to raise immense sums of money for the promotion of their work and influence occurs at the same time that there is a noteworthy letting down of their standards of faith, notably in their recognition of the authority of the Bible. This is true in a considerable degree in the Presbyterian, the Episcopal, the Methodist, and Baptist seminaries, but especially in Congregational centers of thought. In a recent book published by the professor of New Testament Language and Literature in New Haven Seminary it is maintained that instead of there being four Gospels there is really but one, that is Mark, and that that has been largely made up by an imaginative redactor; that the transfiguration is nothing but "a Jewish vision story;" that the celebration of the resurrection of Christ is but the continuation of the rites of the Phrygian Attis which were established in Rome about 204 B. C.; that nobody thought or said John was the author of the Fourth Gospel until the year 181 A. D.; that Matthew and Luke are mere satellites of Mark; and finally that "the Markan representation of a formal trial of Jesus before the Sanhedrin must be regarded as largely imaginative."

Again, one of the most prominent Congregational pastors has in a leading theological quarterly expressed himself as follows:—

"I do not believe that anybody, in the time of Jesus, thought he raised the dead, or did these other miraculous things."

"It has often been asked, 'Without the physical resurrection what do you do with the empty tomb? I do not do anything with it nor with the body of Jesus. It is merely an item in the whole story, and the whole story is the growth of a later time.'"

"If a preacher does not believe in miracles he should preach a religion which, as manifestly as possible, has some basis other than the miraculous. . . . He needs not read, for instance the story of the miracle at Cana, nor the raising of Lazarus. . . ."

"He will have done with the old distinction between nature and the supernatural, and with the pious dualism that has been based upon it."

"For the most part he will let miracles alone—not, however, because he is afraid of them, but because this is the easiest way to get rid of them."

In line with these suggestions we are now having expurgated editions of the Bible issued, one of the New Testament, having been recently published by another New Haven professor, in which he omits not only the miraculous conception of Christ as given in Matthew but as well the accounts of the miracle at Cana, of the resurrection of Lazarus, and of a considerable number of the other most striking miracles of Christ and the apostles.

Thus these teachers of the rising generation of ministers and missionaries would reduce Christianity to the merest system of ethics found in the words of Christ, omitting entirely what Christ taught concerning himself and his mission in providing a way whereby God can be just and yet the justifier of sinners. In view of these misguided teachers, the glad tidings which constitute the gospel is a mere reannouncement of the moral law to which men are bound to conform, which is all summed up in the two commandments "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind," and "Thou shalt love thy neighbor as thyself." But this is far from being a cheerful message, for it brings to every man's consciousness the depressing thought that he has not kept the law of God, but by his sins has brought himself under condemnation, and he is led to cry out, "Who shall deliver me from the body of this death?" The glad tidings of the gospel is that a deliverer has come who is able and willing to save to the uttermost all that come to him. It is thus that Christ's teachings concerning his nature and his atoning work for the salvation of men constitutes the glad tidings that saves the world from despair. If we limit our faith to the teaching of Christ let us not omit what he says and assumes concerning himself and his mission.



In his teachings we find that he speaks of God as his father more than fifty times as recorded by the evangelists; and that this phrase was understood by the Jews as one by which he made himself equal with God. Again he says, "I and my Father are one," whereupon again the Jews charged him with blasphemy, to which he answered, "If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works: that ye may know and believe that the father is in me and I in him." And again, in his prayer we find him saying, "O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was. . . . All mine are thine, and thine are mine; and I am glorified in them."

Christ taught in the clearest manner not only that he himself performed miracles, but that the apostles would be empowered to do the same. We read that in order to convince his hearers "that the Son of man hath power on earth to forgive sin, (he saith to the sick of the palsey), I say unto thee Arise and take up thy bed and go thy way into thy house." We are told that on another occasion "when he had called unto him his twelve disciples he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness, and all manner of disease." Finally in his closing discourse to his disciples he announced that when "the Son of man shall come to his glory and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth the sheep from the goats."

But we need not multiply examples. The New Testament is full of passages which teach that Christ had control of all natural forces and that he performed miracles whenever it was necessary to confirm his teaching. Among his last words were "All power is given unto me in heaven and in earth." If we erase this portrait of Jesus drawn by the evangelists and apostles and substitute a figment of our own, what do we have left? Certainly it is not Christianity.—*G. F. W.*

## German Evangelicalism



THE information contained in Dr. Keyser's interesting communications is certainly most welcome. All true believers cannot help rejoicing at what he says of evangelical Germans, and that there are such none of us doubt. It is still true, however, that some of the names which he mentions are wholly new to most of us, and we cannot help wondering why these authors have no more standing in Germany. If they had received the recognition which they appear to deserve, we certainly would have heard something about them before Dr. Keyser told us. As we have not, it seems clear that they must either be of less importance than he would have us believe or else that their message has been unwelcome to the mass of German thinkers.

That the latter is probably the case is indicated by the testimony of Professor Rudolph Eucken, who wrote to this effect in 1911 in his book (English Edition, 1914) "Can We Still be Christians?" on page 2: "In our great cities—in Germany at least—every attack or even aspersion on Christianity meets with rapturous applause." He adds below that "Christianity itself is called in question." There was a reason. It stood squarely athwart plans for "der Tag." No one can question that fact any longer. Moreover, the conditions mentioned by Dr. Eucken would neither be tolerated or possible, unless the great mass of the people had already become apostate.

On that basis, the indictment against Germany as a nation must stand, unless some sign of repentance can be discovered. None has been as yet. Furthermore, it is now more than eighty years since Heinrich Heine made this significant and far-sighted statement:—

"Christianity—and this is its highest merit—has in some degree softened, but it could not destroy that brutal German joy of battle. When once that taming talisman, the Cross, breaks in two, the savagery of the old fighters, the senseless Berserker fury of which the northern poets sing and say so much, will gush up anew. That talisman is decayed, and the day will come when it will piteously collapse. Then the old stone gods will arise from the

silent ruins, and will rub the dust of a thousand years from their eyes. Thor, with his giant's hammer, will at last spring up, and shatter to bits the Gothic cathedrals."

Rheims and other cities now justify this searching indictment, and more need not be said. The ruined cathedrals are enough.

But there is other interesting material bearing on this matter. In September, 1914, the Paris *Figaro* published an allegory written, apparently, by a German monk in 1600 A. D. Within a week it began to appear in leading American papers. I cut it from the *Boston Transcript*, which republished it at my request on May 20, 1917. Omitting editorial insertions, it read as follows:—

"Towards the year 2000 the Antichrist will manifest himself. His army will surpass in numbers all that can be imagined.

"There will be Christians among his legions, and there will be Mohametans and savage soldiers among the defenders of the Lamb.

"For the first time the Lamb will be all red. There will not be a single spot in the Christian world that will not be red, and red will be the Heavens, the Earth, the Waters, and even the Air, for blood will flow in the domains of the four elements at once.

"The Black Eagle will throw himself on the Cock, who will lose many feathers, but will strike back heroically with his spurs. He soon would be crushed were it not for the help of the Leopard and his claws.

"The Black Eagle will come from the country of Luther, will surprise the Cock from another side, and will invade the country of the Cock up to the middle of it.

"The White Eagle, coming from the North, will surprise the Black Eagle and the 'other eagle,' and will invade the country of the Antichrist from one end to another.

"The Black Eagle will see himself forced to liberate the Cock in order to fight the White Eagle, and the Cock will pursue the Black Eagle into the country of the Antichrist to help the White Eagle.

"The battles fought up to then will be as nothing compared to those which will take place in the country of Luther, for the seven Angels will together pour in the fire of their censers on the impious Earth, which signifies that the Lamb will order the extermination of the race of Antichrist.

"When the Beast sees that he is lost, he will become furious, and for many months the beak of the White Eagle, the claws of the Leopard, and the spurs of the Cock will furiously strike at him.

"They will cross rivers over the bodies of the slain, and these, in places, will change the course of the waters. They will bury only the men of noble families, the leading commandants, and the princes, because to the carnage made by the armies will be joined the wholesale death of those who will die of hunger or the pest.

"The Antichrist will ask many times for peace, but the seven Angels who walk in front of the three Animals defending the Lamb, have declared that victory will only be granted on the condition that the Antichrist be crushed like straw on the barn floor.

"The executors of the justice of the Lamb cannot stop fighting as long as the Antichrist possesses soldiers to fight against them.

"That which makes the decrees of the Lamb so implacable is that the Antichrist has pretended to be a follower of Christ, and to act in His Name, and if he does not perish, the fruit of the Redeemer would be lost, and the doors of Hades would prevail against the Saviour.

"The fight which will take place where the Antichrist forges his arms will not be in any way a human fight.

"The three Animals defending the Lamb will exterminate the last army of the Antichrist, but they will be forced to erect on the battlefield a pyre as large as a city, for the bodies of the dead will change the aspect of the countryside, as there will be mounds of he slain.

"The White Eagle, by the order of Saint Michael, will drive the Crescent from Europe, and will install himself at Constantinople. Then will begin an era of peace and prosperity for the earth, and there will be no more wars, each nation being governed according to its desires, and living according to the rules of justice.

"There will no longer be Lutherans or Schismatics. The Lamb will reign, and the supreme happiness of humanity will begin. Happy will be those who, escaping the perils of that period, will be able to enjoy the fruit of the reign of the Spirit and of the Purging of Humanity, which can only come after the defeat of Antichrist."

In spite of its fantastic elements, this allegory contains much truth and is worthy of study. Its accuracy of prediction is little short of marvelous, and the basic fact must be recognized that there was not room in the world for Jesus Christ if William Hohenzollern was to succeed in his ambitions. That explains the power of propaganda against Christian doctrines and the undermining of the authority of the Scriptures. And the pulpit itself—and the theological seminary—was utilized to do the work! For those, then, in Germany, who still



remained evangelical we can only have profound respect; but we must earnestly hope that there will some time be enough of them so that they may be Christians without losing in consequence the appearance of Germans.—H. W. M.

## Church Music--“Wobbles”



N affliction and infliction that is visited upon altogether too many of our churches is that of tremolo singing, or, as it has been called, “wobbles.”

If a minister should utter his words from the pulpit in the shiver style that some singers utter their words, he would be bounced in short-meter, as he would deserve to be. And, strange to say, vocalists acquire this style under the utter delusion that it is *artistic*!

A not infrequent contributor to our pages—a man of large musical experience—has, under physician's orders, had to vacate the pulpit, and so, perforce, he has taken to the pew. Recently he read a paper before a ministerial association on “Church Music,” and we quote from a newspaper report of it what may be profitable reading in very many parishes to which THE BIBLE CHAMPION goes.

“He said that when he came to our city nearly two years ago, he went to church as a Christian should, but though there were good voices, he was almost driven away from different churches by what Harry Collins Deacon, professor in the Royal College of Music, London, characterizes as ‘a vocal vice,’ *i. e.*, tremolo singing, otherwise called wobbles.” He could enjoy warblers but no wobblers.

“The explanation was that the tremolo is produced by the rapid shortening and lengthening of the vocal cords, the shorter the cords the higher the pitch and the longer, the lower the pitch, so that the tone is alternately above and below the key, and as he had inherited an extremely sensitive ear, the effect upon his nerves was like that of filing a saw; and sometimes he had to pray for special grace to keep himself from behaving in an unseemly manner.

“Different ones had described such singers as having ataxi of the vocal cords, afflicted with a loose valve in the throat, belonging to the ague squad—wobblers, garglers, gurglers and shiverers.

“He gave Garcia's account of the first introduction of this style of singing. It was by a great Parisian artist who, as he grew old, could not keep his voice from shaking, which by simulation he transformed into emotionalism, and made it so popular that his vocal mechanics was imitated by younger singers who thus bore the marks of old age very early. To be in keeping they should have powdered their hair gray. The origin of the tremolo was nothing more nor less than senility.

“A pupil of Jean de Reszke wrote: ‘How he hates both tremolo and vibrato!’ Said Garcia: ‘The tremolo is an abomination—it is execrable.’ Said Prof. Deacon: ‘When, as is too often the case, it—the vocal vice, tremolo—degenerates into a mannerism, its effect is either painful, ridiculous, or nauseous, entirely opposed to good taste and common sense, and to be severely reprehended in all students whether of vocal or instrumental music.

“The reader quoted from a letter he had received from the editor of that great American music journal, *The Etude*. ‘The tremolo is indeed an intolerable nuisance, and not only pervades the church but the concert room also. Many vocal editors have called attention to its horrors.’ E. S. Lorenz, author of ‘Practical Church Music,’ a volume that the reader thought contained more good sense to the square inch than any other musical work he knew, was quoted: ‘The tremolo is even more common and if it were possible, more vulgar and offensive to good taste, *i. e.*, than portamento. Singers who have this tremolo disease have no business in a choir; there can be no perfect blending of the voices where it is allowed. This mechanical insincerity is sorely punished, for within a few years the singer loses his ear for true pitch and his voice becomes a wreck.’

“The vigorous applause that followed the reading of the paper would seem to indicate that the brethren were in considerable harmony with it.”—IV. H. B.

## Looted Machinery--Honest Goods!



THE *New York Times*, during the German Operatic Experiment, contained this item:

Of course, mob rule is always wrong and must always be suppressed; nor does any rational being contemplate denying himself indefinitely the pleasure of listening to German music; but there must be many who, like John Drew in your columns this morning, feel that the time is not yet. To many of us Herr Goritz's insolent bragging about the Lusitania will recall a series of unforgettable pictures imprinted indelibly on the mind as we fought or marched over the blackened waste places of France, as we passed through ravished Belgium after the armistice and saw the unhealed scars of 1914, and finally as we crossed the frontier and came into the smiling, untouched country that was Germany, and were greeted by the smug, smiling faces of Germans whose one thought was to make things easy and pleasant once more so that they might the sooner restart the commerce for which, with a country undevastated and with the aid of looted machinery, they were so singularly well equipped.

Is it surprising that some of us are not ready even yet to listen to German music, particularly when interpreted by so fine a flower of Kultur as the author of an ode celebrating the sinking of the Lusitania?

We have never had a satisfactory explanation of the failure to recognize God or His Word in the World's Peace Conference. In the light of the Shantung Abstraction, and the Sabotage of Manufactories, and the Looting of Machinery, to say nothing of the minor offences against good Morals and the common Decencies of life that may be enshrined in the World's Greatest Treaty, it would be hard to have to say, "It must be all right—they prayed over it!"

It might have caused a coldness in the conference, had some one referred to Zaccheus, as a fair example for Germany. He said, "If I have taken anything from any man by false accusation, I restore him four-fold." (Matt. 19:8.) *The Times* above says: the Germans were anxious to "re-start their commerce for which, with a country undevastated and with the aid of looted machinery, they were so singularly well equipped."

Away back in the past ages of anger over outrages, a law was introduced in Congress to have all goods from Germany marked "Made in Germany." It might help honest trade to add to this: "from Looted Machinery." To buy stolen goods or goods made on "looted machinery" are not far apart in strict ethics. Paul is as uncomfortable a preacher as Zacchaeus. He would take away the glee of a bargain of getting something at less than cost, were he to ask: "Thou that preachest a man should not steal, dost thou steal?" It is very apparent God and His Word were not given such scant courtesy at Paris because Clemenceau was a Disbeliever in either. *Stealing was to be starred as the great achievement.*—J. B. H.

## Spiritual Discernment



T PAUL says, 1 Cor. ii. 14, "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him: neither can he know, because they are spiritually discerned."

By the "natural" man is meant man as he is in a state of nature, *i. e.*, the fallen, unregenerate state in which he was born. By the "spiritual" man is meant the renewed, regenerate man, one who has had a second birth—"born (begotten) of the Spirit."

A discrimination should be made between the spiritual and ethical. Ethics has to do simply with morals. A moral sense, discernment of moral things, is a gift to all men; it belongs to both the natural and the spiritual man, although the degree of it may differ in different individuals. Such pagans as Socrates, Marcus Aurelius, and others that might be named, were stars of the first magnitude in the moral heavens. Ethics belongs to paganism as well as to Christianity, though the grounds on which moral judgments in each are made may not be the same. A "spiritual" sense results from the in-work of the Holy Spirit.

The natural man may have full intellectual endowment and discipline; he may by his graciousness and graces be an adornment to social life; he may have qualifications that rank him in the highest grade of citizenship; but that thereby



gives him no place or standing in the Christian realm. The word "fool," in Scripture, does not mean, as with us, one who is deficient in intellect, but the rather one who is deficient spiritually, who is destitute of that wisdom which begins in and grows out of "the fear of the Lord." So "the things of the spirit" are "foolishness" to the natural man: *moros*, dull, insipid, tasteless, says the dictionary. Having no sense-taste for them, no appreciative perception of them, his judgment in regard to them must therefore be worthless.

Such, let it be noted, is the assessment that should be accorded to not a little of the pronouncements that are being so plentifully made now-a-days disparaging, and derogatory to, the church and Christian doctrines by men in high positions of scholarship, such as Atlantic and Pacific coast presidencies of universities and colleges. Some of them talk or write with a lordliness of assurance and ictus of emphasis that bespeaks finality. "I have spoken: there is nothing farther to be said." Inanity, vapidness, vacuity! Any man that denies the Holy Spirit must be destitute of a "spiritual" sense, void of a capacity to give any judgment of value in regard to spiritual things. "He cannot know, for they are spiritually discerned."

Let our readers, therefore, judge according to the spiritual standard. For ourselves, we have come to ask, Who is he? If he is a "spiritual" man, we give heed. If he is a natural man, we at once give him, as courtesy requires, a respectful, but an unreluctant, adieu. Go thou and do likewise.—*W. H. B.*

## A Holy Thief



OD, His Church, and His Word, are the only objects of lying, villification and robbery, that have no defense or redress. Were Woodrow Wilson reviled as Jesus is, hundreds of thousands of times a day, not a decent publication of any party in America, or the world, but would resent and denounce the offence as unpardonable and worthy of condign penalty. Every day God is robbed. His trusted servants are the felons, many of them are His apostles. They divert funds contributed for the maintenance of His Truth, to attempts to undermine and overthrow it. A long list of the greatest schools in the land, once founded by the self-denial of the poor to advance and maintain the teachings of the Scriptures, are now the headquarters of the Hun Propaganda against the Christian religion.

The Penal Code minces nothing when it deals with crime. With painstaking care, diversion of Sacred Funds is called plain felony; the penalty may be to return the stolen money with interest, imprisonment, and a heavy fine. If the multitude of felons now enjoying the fruits of their crimes were sent to the penitentiary, Modern Scholarship would be beggared of its leadership. Some high places in the Church would need to grant their occupants a vacation which they would spend in jail. The Churches are now planning a world-wide campaign for souls. The results would be more satisfactory if a preliminary campaign might be held to *clean up*, by sending to jail every preacher, professor or trustee who bears eloquent testimony against stealing, but not one of whom would dare preach from Paul's text, "Dost thou, who preachest a man should not steal, dost thou steal?"

We feel sure there is not an honest sinner in the land who does not consider the snatch thief, who robs a child, or the lame, or the blind, a gentleman of honor compared with the pilferer of Sacred Funds, who prays for God's blessing on his rascality and ends with the Benediction and Doxology. The world will never respect the Church until the Church honors and reveres Her Head and Founder, enough at least to guard the sacred gifts of the devout from the slimy touch of the Trust-Keeper, whose highest ideal is *petit larceny*.—*J. B. H.*



# THE CHRISTIAN WORK FOR 1920

Price, \$3.00 a year. Send for a sample copy.

**The Christian Work** will continue the old departments of the paper which have proved so popular—the Editorials, The World Today, the Weekly Sermon, The Observer, and the "One Book a Week. In addition to these several new features will be added.

**The Christian Work** has secured the serial rights of Dr. Henry A. Atkinson's book which the Missionary Educational Society is publishing. Dr. Atkinson is one of the best known authors on Social and Industrial questions and in these chapters he will tell how the miners, steel workers, spinners, weavers, telephone girls, clerks, rural workers and other toilers live; the series will be illustrated.

**The Christian Work** has arranged for a monthly illustrated interview with leaders from other lands, like Sam Higginbottom, who revolutionized farming in India, and great missionaries, who will tell their own stories.

**The Christian Work** has arranged for the pastors of rural regions and the cities where they are doing unique and remarkable work to tell how they did it.

**The Christian Work** has arranged that a representative will attend annual conferences of denominations and great denominational gatherings, who will write a covering letter of the work done at these gatherings.

**The Christian Work** has added to its staff of associate editors Dr. John H. Finley, member of the Red Cross Commission, who will contribute a series of articles on his experiences in Palestine and his observations of Christian Missions. He was with Allenby in Palestine.

## THE CHRISTIAN WORK

70 Fifth Ave., NEW YORK CITY

## BIBLIOTHECA SACRA

*A Religious and Sociological Quarterly. Editor, G. Frederick Wright. \$3 a year*

MELVIN GROVE KYLE

**Moses and the Monuments: Light from Archaeology on Pentateuchal Times.**

Stone Lectures, 1919. 300 pages. 12mo, cloth, \$2.00, postpaid. (In press)

**The Deciding Voice of the Monuments in Biblical Criticism.** 325 pages. 8vo, cloth, \$1.65, postpaid.

HAROLD M. WIENER

**The Date of the Exodus.** 25 pages. 8vo, paper. 25 cents, postpaid.

**The Religion of Moses.** 35 pages. 8vo, paper, 25 cents, postpaid.

**Essays in Pentateuchal Criticism.** 255 pages. 8vo, cloth, \$1.50, postpaid.

**The Coup de Grace to the Wellhausen Critics.**

**The Origin of the Pentateuch.** 150 pages, 8vo, 40 cents, postpaid.

**A Comprehensive Answer to the Wellhausen Critics.**

**Pentateuchal Studies.** 350 pages. 12mo, cloth, \$2.00, postpaid.

**The Wellhausen Critics in extremis.**

G. FREDERICK WRIGHT

**The Ice Age in North America, and Its Bearings Upon the Antiquity of Man.** 5th Edition. 200 illustrations. 800 pages, 8vo, cloth, \$5.00, postpaid.

**Scientific Confirmations of Old Testament History.** 3d Edition. 40 illustrations. 450 pages. 12mo, cloth, \$2.00, postpaid.

**Origin and Antiquity of Man.** Many illustrations. 550 pages. 12mo, cloth, \$2.00, postpaid.

**Story of My Life and Work.** 476 pages. 12mo, cloth, \$2.00, postpaid.

BIBLIOTHECA SACRA COMPANY, Oberlin, Ohio, U. S. A.



# OUR BOOK BARGAIN COUNTER

Good Books at half price. All bound in cloth. All perfectly new

## CHRISTIANITY AND POSITIVISM CONCESSIONS OF LIBERALISTS TO ORTHODOXY

By JAS. McCOSH, D.D., LL. D., Pres. Princeton College. 12 mo., 370 pp., \$1.75

**Special Price, 75 cents, prepaid**

"The thinking is generally so clear, and the style so animated and luminous, that any person of average intelligence and culture may understand and enjoy the discussion; and no such person who has begun to read the work will be likely to rest satisfied till he has finished it. This book grapples directly with the vital questions. Every reader must admire its fairness."—*N. Y. Independent*.

## PIVOT WORDS OF SCRIPTURE

By REV. PHILIP B. POWER, M. A. 353 pp., \$1.50

**Special Price, 65 cents, prepaid**

A pivot being a small point on which something else turns, the title of this volume seems to be very descriptive of those little words of Holy Scripture upon which turns the actual interpretation of a passage, and to which we are indebted for some of the most powerful teachings of God's word, whether they relate to His mercy or His wrath, as in cases of "for," "through," "yet," "then," "but," "and."

"It is printed, crisp, fresh, and dealing with live issues."—*Christian Work*.

## CHRIST AND HIS RELIGION

By REV. JOHN REID, 12 mo., 311 pp., \$1.50

**Special Price, 65 cents, prepaid**

Not an ingathering of threadbare suggestions, but a mine of fresh nuggets within the reach of all. There is a combination of depth of thought and simplicity of expression.

"Keen and clear conception of truth mark this volume. The author is a man of thought, and his calm and well-balanced views give a charm to his writing. There is a strength of truth in every page."—*Christian Union*.

## VOICES OF THE SOUL ANSWERED IN GOD

By REV. JOHN REID, 374 pp., 4th Edition, \$1.50

**Special Price, 65 cents, prepaid**

The soul needs a way to reach God, a way to become holy, a way to become happy. Hence the book is divided into three parts; it shows how the wants of the mind can be met in a Redeemer, Restorer, and Satisfier. Meditation must come first, then restoration, then satisfaction.

"That the soul of man can find its hopes realized, its wants satisfied, its fears quieted and its measures filled in God alone, is the leading thought of this calm and powerful book. The presentation is most serious, original and suggestive."—*N. Y. Observer*.

## ART AND MORTALITY

By WASHINGTON GLADDEN, D.D.

**Price, 25 cents, prepaid**

A frank treatise by this popular author on Art as that portion of man's work which is inspired by the love of beauty. Not all the beautiful actions of men can be called artistic, but the author insists that the artist who deals with human life shall not divest himself of his humanity; and that he shall not conceal his sympathy with goodness and purity and honor.

"Sterling in sense."—*West. Christian Advocate*.

"A thoroughly instructive and readable volume."—*United Presbyterian*.

By DAN'T DOCHESTER, D.D. 344 pp., \$1.50

**Special Price, 65 cents, prepaid**

This work was originally prepared as a course of lectures, and was delivered before the School of Theology of Boston University. It is worthy of all commendation for the extensive research shown by the author, and the presentation of the three cardinal topics: The Deity of Christ, the Atonement, and Endless Punishment.

"A rich army for offensive and defensive warfare against theological error."—*Religious Herald*.

"The doctor's style is singularly pure and candid, and the diction and dignity, scholarship and research is manifest in every page."—*West. Christian Advocate*.

## FEATHERS FOR SHAFTS

OR READINGS IN THE BOOK. By J. BERG ESENWEIN, PH. D., LITT. D. Beautiful cloth, with gold design on side. 50 cents.

**Special Price, 35 cents, prepaid**

Choice Bible Reading by the author, assisted by leading American Bible Students: James H. Brookes, D.D., W. J. Erdman, D.D., Albert Erdman, D.D., Pastor D. M. Stearns, D. L. Moody, J. Wilbur Chapman, D.D., C. H. Yatman and many others.

"The Bible Readings are diversified and comprehend most of the principal subjects claiming the attention of Christian people."—*Christian World*.

"Especially useful to persons who wish to conduct public Bible Readings or studies in the word of God in the social meeting. Get it."—*Conference Herald*.

## "I WILLS" OF THE PSALMS

By REV. PHILIP B. POWER, M. A. 404 pp., \$1.25

**Special Price, 65 cents, prepaid**

This devotional volume inspires Faith and Trust in time of need; is filled with forceful illustrations; is destined rather to suggest than to teach, though it does both. It is an elaborate treatment of the "I Will" of Trust, "I Will" of Power, "I Will" of Action, and the "I Will" of Praise. Written in very attractive manner, sympathetic and solicitous, by one devoted to the office of ministering to the Saints. A book for the library, the home, the study table, being the determination of the man of God, as found in some of the "I Wills" of the Psalms.

"It is a real mine of suggestiveness."—*Churchman*.

## THE HUMAN FLOWER

A simple statement of the Relation of Sexes.

By ELLIS ETHELMER

**Cloth, 12 mo., 50 cents, prepaid**

Julia McNair Wright, the well-known authoress, says: "The book, in chaste, elegant, clear, simple, thorough fashion, treats of animal, especially human, generation and birth, giving the subject the same clear, pure dignified treatment hitherto reserved for that other half of biological study, the study of plant life. This book teaches the parents much that parents do not know and have to teach the child. It is a book to be in every home, and in plain sight."

"A delicate subject is dealt with in a plain, straightforward way, but without the slightest coarseness."—*Glasgow Herald*.

"Pure, strong and true; a book to be welcomed by parents."—*N. Y. Christian Advocate*.

**Address FRANK J. BOYER, Reading, Pa.**